



John Arrol.

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THE
CRITICAL REVIEW:

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OR,

Annals of Literature.

BY
A SOCIETY of GENTLEMEN.

VOLUME the TWENTIETH.

——— *Nothing extenuate,
Nor set down aught in malice.*

SHAKESPEAR.

*Ploravere suis non respondere favorem
Speratum meritis*———

HOR.

(1765 July-Dec)



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JANUARY 10, 1901

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OF THE

COMMISSIONER OF THE
LAND OFFICE

IN RESPONSE TO
A RESOLUTION PASSED
BY THE SENATE
MAY 1, 1899

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IN THE

TWENTIETH VOLUME

OF THE

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THE CRITICAL REVIEW.

For the Month of July, 1765.

ARTICLE I.

An Ecclesiastical History, Antient and Modern, from the Birth of Christ, to the Beginning of the present Century: in which the Rise, Progress, and Variations of Church Power are considered in their Connection with the State of Learning and Philosophy, and the Political History of Europe during that Period. By the late learned John Lawrence Mosheim, D. D. and Chancellor of the University of Gottingen. Translated from the Original, and accompanied with Notes and Chronological Tables, by Archibald Maclaine, M. A. Minister of the English Church at the Hague. To the whole is added an accurate Index. Two Vols. 4to. Pr. 2l. 2s. bound. Millar. [Continued.]

THE enemies of christianity have, with an air of triumph, mentioned the opinion of Grotius, that an ecclesiastical history can contain little more than the bickerings of the clergy. The learning, the candour, but above all, the benevolence of Dr. Mosheim, author of the history before us, refute that assertion. He has undeniably proved, that ecclesiastical, is as harmless as any other, history, and perhaps even less shocking to the feelings of a philosophical humane reader. The butcheries of war and the treacheries of state compose the bulk of civil and military histories; but though it is too true that religious, or rather unintelligible, altercation forms great part of ecclesiastical history, yet Dr. Mosheim, by the admirable method he has pursued, directs us gradually to the fountain heads of those controversies; and by making proper allowances for the prepossessions and imbecillities to which human nature is subject, ecclesiastical history, in his hands, becomes equally entertaining as it is instructive.

In our last Review, we brought down our author's account
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of the christian church to a most interesting period, and we shall now state, in his own words, the history of learning and philosophy at the great æra when the profession of christianity received the civil sanction.

‘I. Philology, eloquence, poetry, and history, were the branches of science particularly cultivated, at this time, by those, among the Greeks and Latins, who were desirous to make a figure in the learned world. But tho’ several persons of both nations acquired a certain degree of reputation by their literary pursuits, yet they came all far short of the summit of fame. The best poets of this period, such as Ausonius, appear insipid, harsh, and inelegant, when compared with the sublime bards of the Augustan age. The rhetoricians, departing now from the noble simplicity and majesty of the ancients, instructed the youth in the fallacious art of pompous declamation; and the greatest part of the historical writers were more set upon embellishing their narrations with vain and tawdry ornaments, than upon rendering them interesting by their order, perspicuity, and truth.

‘II. Almost all the philosophers of this age were of that sect, which we have already distinguished by the title of Modern Platonics. It is not therefore surprizing, that we find the principles of platonism in all the writings of the christians. The number, however, of these philosophers was not so considerable in the west as in the eastern countries. Jamblichus of Chalcis explained, in Syria, the philosophy of Plato, or rather propagated his own particular opinions under that respectable name. He was an obscure and credulous man, and his turn of mind was highly superstitious and chimerical, as his writings abundantly testify*. His successors were Ædesius, Maximus, and others, whose follies and puerilities are exposed, at length, by Eunapius. Hypatia, a female philosopher of distinguished merit and learning, Isidorus, Olympiodorus, Synesius, afterwards a Semi-christian, with others of inferior reputation, were the principal persons concerned in propagating this new modification of platonism.

‘III. As the emperor Julian was passionately attached to this sect (which his writings abundantly prove) he employed every

* ‘Dr. Mosheim speaks here of only one Jamblichus, though there were three persons who bore that name. It is not easy to determine which of them was the author of those works that have reached our times under the name of Jamblichus; but whoever it was, he does not certainly deserve to mean a character as our learned historian here gives him.’

method to increase its authority and lustre, and, for that purpose, engaged in its cause several men of learning and genius, who vied with each other in exalting its merit and excellence*. But after his death, a dreadful storm of persecution arose, under the reign of Valentinian, against the Platonists, many of whom being accused of magical practices, and other heinous crimes, were capitally convicted. During these commotions, Maximus, the master and favourite of Julian, by whose persuasions this emperor had been engaged to renounce christianity, and to apply himself to the study of magic, was put to death with several others †. It is probable indeed, that the friendship and intimacy that had subsisted between the apostate emperor and these pretended sages were greater crimes in the eye of Valentinian, than either their philosophical system or their magic arts. And hence it happened, that such of the sect, as lived at a distance from the court, were not involved in the dangers or calamities of this persecution.

‘IV. From the time of Constantine the Great, the Christians applied themselves with more zeal and diligence to the study of philosophy and of the liberal arts, than they had formerly done. The emperors encouraged this taste for the sciences, and left no means unemployed to excite and maintain a spirit of literary emulation among the professors of christianity. For this purpose, schools were established in many cities. Libraries were also erected, and men of learning and genius were nobly recompensed by the honours and advantages that were attached to the culture of the sciences and arts ‡. All this was indispensably necessary to the successful execution of the scheme that was laid down for abrogating, by degrees, the worship of the gods. For the ancient religion was maintained, and its credit supported by the erudition and talents, which distinguished in so many places the sages of paganism. And there

* ‘See the learned baron Ezekiel Spanheim’s *Preface to the Works of Julian*; and that also which he has prefixed to his French translation of Julian’s *Cæsars*, p. 111. and his annotations to the latter, p. 234; see also Bletterie, *Vie de l’Empereur Julien*, lib. i. p. 26.

† Ammian. Marcellin. *Historiarum*, lib. xxix. cap. i. p. 556. edit. Valesii. Bletterie, *Vie de Julien*, p. 30—155. 159. and *Vie de Jovien*, tom. i. 194.

‡ See Godofred. *ad Codicis Theodos. titulos de professoribus et artibus liberalibus*. Franc. Balduinus in *Constantino M.* p. 122. Herm. Conringii *Dissert. de studiis Romæ et Constantinop.* at the end of his *Antiquitates Academicæ*.’

was just reason to apprehend that the truth might suffer, if the Christian youth, for want of proper masters and instructors of their own religion, should have recourse, for their education, to the schools of the pagan philosophers and rhetoricians.

'V. From what has been here said concerning the state of learning among the Christians, we would not have any conclude, that an acquaintance with the sciences was become universal in the church of Christ. For, as yet, there was no law enacted, which excluded the ignorant and illiterate from ecclesiastical preferments and offices, and it is certain, that the greatest part, both of the bishops and presbyters, were men entirely destitute of all learning and education. Besides, that savage and illiterate party, who looked upon all sorts of erudition, particularly that of a philosophical kind, as pernicious and even destructive to true piety and religion, increased both in number and authority. The ascetics, monks, and hermits augmented the strength of this barbarous faction; and not only the women, but also all who took solemn looks, sordid garments, and a love of solitude, for real piety (and in this number we comprehend the generality of mankind) were vehemently prepossessed in their favour.'

Dr. Mosheim is of opinion that Constantine the Great made no essential alterations in the form of government which took place in the Christian church before his time, but that he corrected it in some particulars, and extended it. We dare not say that Henry VIII. of England had the example of Constantine in his eye when he laid those foundations of the English reformation which were so nobly compleated by Edward VI. and queen Elizabeth; but according to Dr. Mosheim's account, those princes proceeded upon the very plan that Constantine adopted. He permitted the church to remain a body politic, distinct from that of the state, but under his SUPREMACY; so that he retained the right of modelling and governing it in such a manner as that it should be most conducive to the public good.

The *philosophy of history* (a very proper term if not abused) requires a pause here, to bewail the ignorance of those ages which obliterated the great principles of Constantine's ecclesiastical government as exhibited by Dr. Mosheim, and which never were recovered till the establishment of the English reformation. Our author is, at the same time, of opinion that Constantine did not interfere in the internal government of the church, which he left to its bishops, presbyters, and other teachers. He seems, however, to think, that at the period when this alteration in favour of christianity took place, the people used to chuse freely their bishops and teachers. As it is neither

our province nor inclination to enter into religious disputes, we must beg leave to refer our readers to the authorities which the doctor brings in support of the above opinion.

Our author is of opinion that the divisions in the church occasioned by the *elections* of bishops, the diversity of religious opinions, and the like causes, gradually changed and diminished the rights and privileges of the several ecclesiastical orders, and that the weaker party in all those contests fled for protection and succour to the supreme power, and thereby furnished the emperors with a favourable opportunity of setting limits to the power of the bishops, of infringing the liberties of the people, and of modifying, in various ways, the ancient customs according to their pleasure.

This is a striking outline; and it gives fresh matter of reflection upon the alliance between church and state, or rather the analogy which civil, bears to ecclesiastical, history. Where an intermediate order presses too hard upon one that is subordinate, the latter naturally starts out and applies for relief to the paramount power. By the oppressions of the intermediate order, despotism was established in France, Spain, Denmark, and Italy; the people always fondly thinking that they would find relief in their exchange of masters. Dr. Mosheim is of opinion that the bishops abused their power by excluding the people from all part in the administration of ecclesiastical affairs, and that they afterwards divested even the presbyters of their ancient privileges; so that in fact, before the close of the fourth century, many of the privileges which had formerly belonged to the presbyters and people, were usurped by the bishops; and many of the rights which had been formerly vested in the universal church, were transferred to the emperors.

We must again repeat that we do not pretend to give any opinion of our own upon this head, but refer the reader to the authorities brought by the doctor, which cannot admit of being either quoted or abridged within the compass of a Review. Great names have appeared on both sides, and perhaps in some cases a spirit of altercation has, in the controversy, conquered that of christianity. The doctor, with great shew of reason, thinks that in the times succeeding those of Constantine, many transactions happened with regard to the internal constitution of the church, which were inconsistent with the plan laid down by that emperor, and that his successors frequently determined matters purely ecclesiastical; while on the other hand, bishops and councils decided upon matters that related merely to the external form and government of the church. The doctor, in the course of his work, rationally accounts for all those paradoxes which have their

solution in the history of the human mind, the passions by which it is actuated, and the vicissitudes to which the affairs of this world are subject.

Dr. Mosheim very candidly acknowledges that in primitive times the bishops of Rome had a kind of pre-eminence over other Christian prelates, but he assigns the causes of that pre-eminence to the seductions of pomp, riches, and external appearances; neither is he of opinion that the power of the Roman pontiff was near so extensive as the votaries of the see of Rome pretend. A reader who delights in the history of the Christian church, will find great instruction in contemplating this period, and comparing it with that of the council of Trent, when attempts were made by the partizans of the papal power to render the episcopal order entirely dependent upon the will and pleasure of the Roman pontiff. Parallels of that kind are the most effectual arguments to detect the Romish usurpations, and the reflections arising from them even ennoble the study of history in a liberal mind.

Our author has cleared the famous historian Eusebius, bishop of Cæsarea, from the imputation of Arianism, in the common acceptance of the word. We are, however, to observe, that in a note, he seems to admit that Eusebius maintained a certain disparity and subordination between the persons of the Godhead. He has characterized the ecclesiastical writers of the fourth century with great justice and candour, and in a manner that must be agreeable to every unprejudiced reader. The doctor assigns the cause of superstition in the Christian religion to a ridiculous precipitation in receiving new opinions, a preposterous desire of imitating the pagan rites, and of blending them with the Christian worship, and an idle propensity which the generality of mankind have towards a gawdy and ostentatious religion. The reader, in this, and the subsequent parts of the doctor's history, has many opportunities of tracing the ingraftments and embroiderings of the pagan, upon the Christian, religion, till it was so disfigured, that in some periods before the Reformation its ground-work was scarcely discernible.

In the work before us, the deplorable effects of ignorance are perhaps more evident than in any that ever was published. During the long immersion of learning and philosophy, superstition and papal tyranny erected their throne, which, tho' long vacillating, was at last settled by that apostate Hildebrand, afterwards Gregory VII. whose conduct and arrogance are here described from indisputable authorities, in a manner that is shocking to human nature. Dr. Mosheim, however, acknowledges that the despotic views of that lordly pontiff were attended with less success in England than in any other country.

The doctor explains the true cause of this pontiff's success in Italy, to be no other than the warmth of the famous marchioness Matilda's affection for the person of his holiness, which induced her to make over her vast possessions to the see of Rome. But this is a subject that has been most profoundly treated of late, and admits of no abbreviation. Dr. Mosheim explains the cause of the clergy's celibacy at this time, and the dispute concerning investitures, in a manner so perspicuous and learned, that it must convince any but an enthusiast of the rotten foundations on which the papal supremacy rest. His account of the rise and progress of monkery is curious and entertaining, and we have a specimen of it in the following passage :

' The monks of Clugni in France surpassed all the other religious orders in the renown they had acquired from a prevailing opinion of their eminent sanctity and virtue. Hence their discipline was universally respected, and hence also their rules were adopted by the founders of new monasteries, and the reformers of those that were in a state of decline. These famous monks arose, by degrees, to the very highest summit of worldly prosperity, by the presents which they received from all quarters ; and their power and credit grew, with their opulence, to such a height, that, towards the conclusion of the eleventh century they were formed into a separate society, which still subsists under the title of the *order*, or *congregation of Clugni*. And no sooner were they thus established than they extended their spiritual dominion on all sides, reducing, under their jurisdiction, all the monasteries which they had reformed by their counsels, and engaged to adopt their religious discipline. The famous Hugo, sixth abbot of Clugni, who was in high credit at the court of Rome, and had acquired the peculiar protection and esteem of several princes, laboured, with such success, in extending the power and jurisdiction of his order, that, before the end of this century, he saw himself at the head of five and thirty of the principal monasteries in France, besides a considerable number of smaller convents that acknowledged him as their chief. Many other religious societies, though they refused entering into this new order, and continued to choose their respective governors, yet shewed such respect for the abbot of Clugni, or the arch abbot, as he styled himself, that they regarded him as their spiritual chief. This enormous augmentation of opulence and authority was, however, fruitful of many evils ; it increased the arrogance of those aspiring monks, and contributed much to the propagation of the several vices, that dishonoured the religious societies of this licentious and superstitious age. The monks of Clugni degenerated soon from

their primitive sanctity, and, in a short space of time, were distinguished by nothing but the peculiarities of their discipline from the rest of the monastic orders.'

The reader can never be startled at the most extravagant relations of the force of credulity and superstition, after he peruses the following quotation from the history of the eleventh century.

'Towards the conclusion of this century, Robert, abbot of Molême in Burgundy, having employed, in vain, his most zealous efforts to revive the decaying piety and discipline of his convent, and to oblige his monks to observe, with more exactness, the rule of St. Benedict, retired, with about twenty monks, who had not been infected with the dissolute turn of their brethren, to a place called Citeaux, in the diocese of Chalons. In this retreat, which was at that time a miserable desert, covered on all sides with brambles and thorns, but which bears, at present, a quite different aspect, Robert laid the foundations of the famous order, or congregation of Cistercians, which, like that of Clugni, made a most rapid and astonishing progress, was propagated through the greatest part of Europe in the following century, and was not only enriched with the most liberal and splendid donations, but also acquired the form and privileges of a spiritual republic, and exercised a sort of dominion over all the monastic orders. The great and fundamental law of this new fraternity was the rule of St. Benedict, which was to be solemnly and rigorously observed; to this were added several other institutions and injunctions, which were designed to maintain the authority of this rule, to ensure its observance, and to defend it against the dangerous effects of opulence, and the restless efforts of human corruption to render the best establishments imperfect. These injunctions were excessively austere, grievous to nature, but pious and laudable in the esteem of a superstitious age. They did not, however, secure the sanctity of this holy congregation, since the seducing charms of opulence, that corrupted the monks of Clugni much sooner than was expected, produced the same effect among the Cistercians, whose zeal, in the rigorous observance of their rule, began gradually to diminish, and who, in process of time, grew as negligent and dissolute as the rest of the Benedictines.'

We shall here finish our review of the first volume of this great and laborious work; nor indeed is it possible for us, considering the variety and compass of its contents, to do tolerable justice to the second volume, without reserving the review of it for a future Number.

H. A short historical View of the Controversy concerning an intermediate State and the separate Existence of the Soul between Death and the General Resurrection, deduced from the beginning of the Protestant Reformation, to the present Times. With some Thoughts, in a prefatory Discourse, on the Use and Importance of theological Controversy. 8vo. Pr. 2s. 6d. Field.

AS theological controversy has occasioned many unhappy divisions in the Christian church, the author of this performance, in a prefatory discourse, endeavours to shew that science and literature are indebted to it for some of their most valuable improvements.

Mr. Hume has observed, that, in the age of Thomas Becket, ‘ the spirit of superstition was so prevalent that it infallibly caught every careless reasoner, much more every one whose interest, honour, and ambition were engaged to support it. All the wretched literature of the times, was enlisted on that side. Some faint glimmerings of common sense might sometimes pierce through the thick cloud of ignorance, or, what was worse, the illusions of perverted science, which had blotted out the sun, and enveloped the face of nature. But those who preserved themselves untainted from the general contagion, proceeded on no principles which they could pretend to justify. They were more beholden to their total want of instruction, than to their knowledge, if they still retained some share of understanding. Folly was possessed of all the schools, as well as all the churches, and her votaries assumed the garb of philosophers, together with the ensigns of spiritual dignities.’

‘ To disperse these clouds of folly and superstition, was, says our author, the proper work of theological controversy, and this work, history informs us, theological controversy performed. Roger Bacon was one of the first who felt the incumbrance of superstition, and the influence it had in controuling all his endeavours to propagate learning and science in various branches. He was accordingly obliged to fight his way through many established follies and absurdities, in order to introduce those amazing plans, which are still doing honour to his name and memory. ’Tis true, he so far failed, that superstition still kept its ground, and prevented in a great measure, the raising any superstructures of consequence upon Bacon’s foundations, for full two hundred years. At length arose Martin Luther, who, confining all his powers to theological controversy, laid bare the superstition of the times to the very root, and exposed it in all its deformity, to the view of the whole world. From this period true religion and useful learning

learning sprung up together at a thousand openings, were cherished by the kindly heat of patronage and emulation, and plentifully watered by the free course of rational debate, to which the uncontrouled examination of the scriptures gave the first occasion.'

In the following paragraph the author expresses a laudable zeal for civil and religious liberty.

'While debate and examination are allowed and countenanced in matters of religion, which is of the highest concern, there will be no danger that the door should be shut against inquirers into matters of another nature and tendency. But if the popular religion should once be settled into an uncontroulable form, consider the consequence. System, whether composed of popish or protestant materials, is system still; the child of pride and avarice, and the fondling of tyrants, hypocrites, and bigots. By these, science and literature of all kinds have ever been suspected, as unfavourable to orthodox foundations. Who knows what the sons of genius may strike out in our own, or in future times? Would you put it in the power of those who patronize the system in vogue, to check these efforts by the narrow bounds they are disposed to prescribe? Be provident therefore, if you will not be grateful. Encourage examination and rational debate, for your own sakes. Keep open the door for others, that it may not be shut against yourselves.'

Having offered an apology for the zeal of Luther, and other polemical writers, he proceeds to the controversy concerning an intermediate state.

'The question, he says, is whether the scriptures afford any just and solid grounds for the doctrine of the immortality of the soul of man, and particularly, any evidence of its existence, when disunited from the body, in a state of conscious perception; and whether, in consequence of this notion, there is not a certain intermediate state of happiness and misery for good and wicked men respectively, between death and the general resurrection?

'They who hold the negative in these points, allege, that according to the scriptures, life and immortality were brought to light by the Gospel of Christ*, in a sense exclusive of all other

* They who maintain the negative in this dispute, can derive no argument in favour of their opinion from this expression of St. Paul, 2 Tim. i. 10. for *ἐπισημασεν ζωὴν καὶ ἀθάνατον* only implies, that our Saviour, by his doctrine and

other teachers, and all other revelation, at least from the birth of Moses downwards; exclusive likewise of all information from the light of nature, or the result of philosophical disquisition on the substance or qualities of the human soul. They insist that Christ is *the way, the truth, and the life*, so that no man cometh to the father [so as to be like him, and to see him as he is in a future state] but by the mediatorial power of Christ. That the way of coming to God, in the sense, and by the means above-mentioned, is *the resurrection of the dead*, of which, assurance is given unto all men, by the resurrection of Jesus. They hold moreover, that the sentence pronounced upon our first parents, imported a total deprivation of life, without any reserve or saving to the life of the soul; and consequently, that eternal life, or a restoration and redemption from the consequences of this sentence, was effected for, revealed, consigned and insured to man, in and through Christ, and will be accomplished in no other way than that spoken of by Christ and his apostles, who have left no room to conclude that there is a *separate or intermediate* life for the soul, when disunited from the body.

‘ On the other side it is insisted, that the human soul is immortal in its own nature, and capable of an active and conscious existence in a state of disunion and separation from the body. That this natural capacity of the soul was not impaired, or at all affected by any thing that happened upon the transgression of our first parents; and that the death to which they were condemned, was only the death of the body. The consequence of all which is, that there is, and would have been a future immortal state of being beyond the present life, and (the moral attributes of God pre-supposed) a just retribution therein, independent of the doctrine of a resurrection of the dead.

‘ Now so far as this is the creed of believers in Christ, it requires some explanation, lest it should seem to make void, or

resurrection, cleared up the doubts and difficulties of mankind in regard to a future existence. If the apostle, in *this* place, had intended to inform us that life and immortality were effected for man in and through Christ, he would have used some other expression instead of *αὐτισθάντος*, which rather corroborates the opposite notion; because whatever is said to be *enlightened* must be supposed to exist before it can be enlightened. If this passage is introduced in the present dispute, it ought to be considered that the word *αθάνατος*, which is translated *immortality*, properly denotes the *incorruptibility* which the body shall obtain at the resurrection.

at least render insignificant or unnecessary some of the capital truths of the Gospel. Accordingly, divers methods of accommodating this philosophical theory to the doctrine of the scripture, have been invented, that these privileges of nature may not appear to transcend the riches of Gospel grace. The principal of which is, placing redemption, salvation, &c. in and through Jesus Christ, in circumstances which either keep the ideas of life and death out of sight, or reduce them to mere figurative terms; either, for example, in modes of purification from the stains of original sin, or in certain secret effects and influences of grace and faith upon the soul, or in communications of the holy spirit to which man, in his unregenerate state, could have no title †.

‘And then again, lest the end of a resurrection of the dead should seem to be defeated by the hypothesis of a permanent life and consciousness in the soul, and its capability of happiness and misery in a separate state, an *intermediate* condition is contrived, in which the departed souls of good men are supposed to have an imperfect reward, and the souls of the wicked an imperfect punishment, during the interval between death and the general resurrection, when every one will receive a full and complete recompense for the deeds done in the body.’

Our author shews the necessity of ‘clearing up the genuine sense of scripture, and freeing it from those mistaken interpretations, which unskilful men first adopted, and others, interested in the credit of particular churches, have since thought fit to maintain,’ and proceeds, ‘They who after the most diligent search, cannot find in the scriptures, any foundation for the doctrine of a separate existence of the soul, or any trace of an intermediate state of life and consciousness between death and the resurrection, think themselves sufficiently justified by the foregoing considerations, not only in disowning this doctrine themselves, but in their endeavours to have it disowned by all good christians, as productive of nothing better than superstition, idolatry, and enthusiasm on the one hand, and infidelity on the other: and they apprehend that by admitting

† In the New Testament, *redemption, salvation, &c.* relate to the deliverance of mankind from heathen darkness and depravity, and their admission into a state of light, purity, and acceptance under the religion of Christ.—This explication of these evangelical expressions our author has disingenuously omitted, and exhibited some others which he knows are absurd.

life and immortality to have been brought to light by the gospel of Christ, in the strict and proper meaning of the words, and exclusive of all other means and sources of immortality, (as St. Paul and his contemporaries appear to have understood the doctrine) a total lapse must ensue of the chief supports of deism and popery, not to mention other transactions of more recent original.

‘ These, we own, are high-sounding pretensions, but they are at the same time pretensions of real importance to the cause of christianity in general, and that of the protestant religion in particular; and, on that account, demand from every one who is well affected to either, a candid and serious attention to those arguments which are brought to make them good. There are, it is true, other arguments against popery and infidelity, which have been urged against them with success: but it is equally true that the arguments on the other side have received a great degree of plausibility, and even of real weight, from the concession of a separate existence of the soul in a state of consciousness and activity.

‘ For example, if it be denied, and cannot be proved, that man will inherit eternal life, otherwise than in consequence of his rising from the dead, as that is insured by the promises of the gospel, and the previous resurrection of Jesus, the faith and hope of that species of infidelity called Deism, are at an end. But while christian writers are persuaded that they ought to maintain the natural, indefeasible immortality of the soul, and its conscious existence in a separate state, as if this doctrine were some way connected with the principles of the christian religion, they leave the deists in possession of a strong-hold, from whence it seems impossible to dislodge them. For thus they reason, ‘ You allow that a future state of reward and punishment may be proved from the nature of the human soul, ‘ from the unequal distribution of good and evil in the present ‘ life, from the free agency of man, and the documents of reason and nature, importing that upon the final event of things, ‘ the judge of all the earth will certainly do right. What necessity then for a particular revelation, or a particular mediator, to inform us of, or to secure to us certain privileges of ‘ which we were in possession without them.

‘ I am not the only one who hath observed and pitied the embarrassment of the most eminent advocates of christianity, when this objection was urged home upon them. In vain had they proved the truth and authenticity of the christian revelation, by what is called the external evidence, even to demonstration; in vain had they shewn, from the moral doctrines of the gospel, an agreement with the most rational conclusions of
wise

wise men in all ages, unless they could shew the peculiar uses and importance of such a dispensation. To what purpose such a profusion of miracles, so eminently powerful a minister, so transcendent a character as that of Jesus at the head of this dispensation, if his errand was no more than to give an additional testimony to the supposed discoveries of natural religion? which, considering the universal consent of wise men in all ages, so much boasted of on all sides, and by both parties, seems to be an end much below the necessity for the interposition of the Son of God, as it might have been accomplished by the ministry of any one of those inferior prophets of the Old Testament; who surely were sufficiently gifted and instructed to authenticate doctrines and precepts, which were already to be found in the works of so many poets and philosophers, in every bodies hands? And yet this, in short, is the whole to which the account given us of the *cui bono* of revelation by most of our modern advocates for christianity, seems to amount.

Could the conversion of the world, we may ask, have been effected without the intervention of an extraordinary legislator? A heathen philosopher, or a Jewish prophet, would have attempted in vain to alter the moral system of the universe. In spite of all their endeavours, mankind would have remained in their original state. It was necessary that the author of our religion should appear in a character which would enable him to confirm the suggestions of natural reason, and reveal the will of God with indisputable authority. Upon this footing the advocates for christianity may urge the necessity of an extraordinary mediator and an extraordinary revelation, without being obliged to admit our author's hypothesis.

What interest popery has in the determination of this question, is shewn at large in the following Historical View, where it will be seen, that while our reformers were studiously lopping the branches of superstition and imposture, they inadvertently left the stock, with a vigorous root in the ground, which their successors, with a surprizing inattention to the pernicious consequences of their misapprehension, have been cultivating to a fresh growth, to the great hazard not only of the protestant religion, but even of christianity itself, which is at this hour well nigh choaked and obscured under the thick shade of this venemous exotic.

We do not apprehend, with our author, that popery can derive any advantage from the common opinion; for supposing the soul remains in a state of sensibility, will it follow, that it is to undergo a purgatorial purification, and that it is to be redeemed by masses, prayers, works of supererogation, or any of those ways and means which the church of Rome proposes?

May not the doctrine of an intermediate state be admitted, without the admission of these popish tenets? and would it not be unreasonable to reject any article in theology, because it has been occasionally perverted?

• The following papers are designed to afford a short, but, as it is hoped, a satisfactory view of the weight of tradition for a future state, in the sense of merit and importance, during a particular period of time, the most interesting to the present generation (with respect to questions of this kind) of any other; as abounding not only with more and better materials for researches into philosophical opinions, through the revival and cultivation of useful literature, but productive likewise of many more eminent men, who with different views, and from various motives, have employed their talents in this disquisition.

• Such of these as appear to be most worthy of our regard we shall call upon to speak for themselves, leaving innumerable others unnoticed, not as being upon the whole less considerable, but as men who have only repeated what some or other of our witnesses have said before or after them.

• And if, upon the result, it shall appear, that there has been no manner of consistency among those who have dogmatized upon the natural immortality, or separate existence of the soul; if it shall appear that later inquiries have exploded and reprobated former theories, and that men who have seemingly agreed in asserting the general doctrine, have flatly contradicted each other in setting forth the grounds of it, and consequently in the construction of their arguments brought to support it, may we not humbly hope that the offence that has been taken at those who have dissented from them all, and have refused to adopt any accounts of futurity except those in the New Testament, will now cease; and that our impartial readers will not think it strange or unreasonable, that we who think a state of separate existence of the soul derogatory to the word of God, should not receive it with a blind submission to the *ipse dixit* of men, who, however considerable in other respects, could never satisfy each other in their respective accounts of a doctrine, which all of them pretended to believe?

The inconsistency of those writers who contend for the separate existence of the soul cannot, in the estimation of impartial judges, invalidate the doctrine they endeavour to support; it ought, however, to suggest to them the necessity of moderation and candor in the discussion of this question; for it would be unreasonable to impute *heresy* to their adversaries in points which they themselves have not determined with any degree of precision.

The historical view of this controversy, which our author has laid before his readers, is sufficient, he thinks, to authorize the following conclusions :

‘ First, That the notion of the soul’s immortality as a truth independent on the christian revelation, was bred and nourished among the schoolmen of the twelfth, thirteen, and a great part of the two following centuries, when senseless quibbles past for the productions of genius, and unmeaning jargon for profound erudition. It would probably be said, that the same conclusions have, since the revival of letters, and the cultivation of sound philosophy, been drawn from rational premisses. Concerning this, every man may judge as he sees cause. I am unhappy enough to find no more demonstration in the reasonings of Clarke and Baxter for the natural immortality of the soul, than in the syllogisms of Lombard and Aquinas.

‘ Secondly, That these scholastic subtilties were adopted by the popish divines, as the ground-work of the fable of purgatory, and the idolatrous invocation of saints. Hence the scholastic immortality was incorporated, or rather confounded with the immortality brought to light by the gospel ; and both represented as affording mutual light and support to each other, and equally sanctified by the canons and decrees of the church, in order to deter those who were disposed and qualified to philosophize upon better principles, from pursuing their disquisitions to a fatal detection of these and other absurdities, which could not have kept their ground otherwise than by retreating under the artillery of the Vatican.

‘ Thirdly, That though the protestants, on all other subjects, rejected all doctrines which were not built on a scripture foundation, they unhappily contented themselves on *this*, with the testimony of popish and pagan *tradition*, and being either unable or unwilling to investigate the real meaning of certain terms used in the scriptures, weakly concluded from the mere sound of them, that the doctrine of the scriptures, and of the reigning philosophy concerning the immortality or separate existence of the soul, was one and the same. Hence,

‘ Fourthly, In all their disputes with the papists concerning the superstitions grounded on purgatory and saint worship, they directed their arguments to the wrong object ; and instead of insisting that the immortality subsequent to the general resurrection, was the only conscious future state allotted in scripture, either for saints or sinners, they embarrassed themselves with an hypothesis of departed souls taken either immediately into heaven, or immediately thrust into a place of final torment, which it was not only impossible for them to verify, but exposed them to the reproach of deserting the most orthodox of the christian

christian fathers, who had provided hidden receptacles and intermediate limbuses, for different classes of human souls, according to their deservings, till all should be finally set right at a general judgment.'

This performance is the work of a masterly hand; shews, in a clear and comprehensive view, the rise and progress of the controversy concerning an intermediate state; exhibits an account of some of the principal writers who have engaged in this dispute, and abounds with many learned and acute remarks.

The author treats the metaphysical arguments of Clarke and Baxter with contempt. These fine-spun notions of the immateriality of the soul, and all the artificial deductions from that principle, teach nothing, he says, but the art of blowing scholastic bubbles, which, when they have had their run of fashion, will as certainly go peaceably to their rest, as the old *substantial forms* have done, without the least detriment either to sound learning or true religion.—What moral purposes, continues he, can it answer, or indeed what purpose at all, to prove the immateriality of a soul whose consciousness, for aught that appears to the contrary, may be suspended for an indefinite number of ages.

In defence of these writers, it may be said, that they laudably endeavoured to discover the will of the Creator, with respect to our future existence, by examining the apparent constitution of our natural powers; and that this was the only method they had to pursue, in opposition to those who questioned the authority of revelation, and the reality of another life.

It may likewise be urged, that there are expressions in scripture which are more favourable to the notions of Clarke and Baxter than their adversaries have been willing to allow.

Fear not them who kill the body, but are not able to kill the soul, Mat. x. 28. Does not our Saviour, in this passage, assert the existence of the soul in a separate state, and its different nature from the body? The body, he says, may be killed, but the soul cannot. Whereas if our author's supposition is admitted, both of them are equally killed. If it should be said that *ψυχή* means the *animating* soul of the human body, the assertion of our Saviour is false: the principle of life is indisputably destroyed with the body. The same word indeed, ver. 39, signifies *the life*; but the meaning of that word, in other places, cannot determine its meaning here. The ambiguous use of this, and some other expressions of the same nature, arises from the following cause, assigned by Le Clerc. *Ad res ad animum pertinentes exprimendas, paucissimæ sunt voces, nativâ significatione*

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nificatione additendæ; quia populus, à quo potissimum paulatim lingue auctæ & ornatæ, de rebus spiritualibus perúmque securus, de corporibus tantùm sermones ferit, aut spiritus corporibus similes putat. Hinc qui de rebus incorporeis verba faciunt, è corporeis petitas voces passim usurpare coguntur. Ar. Crit. P. ii. c. xvi.

The appearance of Moses and Elias on the mount has been thought to corroborate the opinion of those who maintain the doctrine of an intermediate state. It is not to be supposed that this was a *vision*; for though it is called, Mat. xvii. 9. *το ὄραμα*, the same word is applied, Acts vii. 31. to a real object of sight, and St. Mark's expression, *α ἑίδον*, *what things they had seen*, is clear and precise; Moses and Elias actually discourse with Jesus concerning his decease; *his disciples, when they were awake, saw his glory, and the two men who stood with him*; and we cannot imagine that either of them was raised out of a state of insensibility for the sake of this momentary interview with our Saviour.

These texts, and others which have been introduced on the same side of the question, have been explained by the learned Dr. Law *, on the principles which our author has adopted. Yet, after all, not many readers perhaps will allow that every objection has been *sufficiently* answered, or that 'the whole subject is exhausted † in his historical view.'

II. *Sermons on the Relative Duties. Preached at Queen Street Chapel, and St. Paul's Covent-Garden. By the Rev. Thomas Franklin, M. A. 8vo. Pr. 3s. 6d. served. Baldwin.*

THERE are not, perhaps, in the whole circle of literature, two more worn out paths than those of *ethics* and *divinity*: so many excellent writers have already distinguished themselves by enforcing every branch of our moral and religious duties, as to leave very little business for, and consequently to give very little encouragement to, those who come after them: modern *sermons* therefore are seldom much read or enquired after, and, however well penned they may be, generally prove a dead weight on the bookseller's hands, and after a month's popularity (if fortune is very propitious) are thrown into the lumber-room amongst waste paper and pamphlets, till they are sold by the pound, and

* See the Appendix to a discourse on the nature and end of death, by Dr. Law.

† Ibid.

Flutt'ring in a row,
Befringe the rails of *Bedlam* or *Scho.*

The discourses now before us certainly deserve, and we hope will meet with, a better fate: the subject, as the author observes, are of universal concern, and therefore have a claim to universal attention; an attention, notwithstanding, which it must be very difficult to command, where the matter has been so often and so amply treated by others. True genius, however, will always strike out something new, even on the most beaten topics, and, like the sun, throws light and lustre on every object. Our readers will probably remember to have seen or heard of sermons on the Relative Duties, by bishop Stillingfleet, the celebrated Mr. Foster, Dr. Delany, and some other writers of less note; Mr. Francklin's are, in our opinion, equal to any of them, both in sentiment and style: there is indeed in these sermons such an easy flow of language without affectation, such a terseness and brevity, with such an agreeable harmony in the periods as cannot be sufficiently admired; which joined to that dignity of sentiment, and knowledge of human nature that runs through them, cannot fail to engage the attention of every reader of taste and judgment. We cannot but wish, at the same time, that the ingenious author had entered into a minuter discussion of the several duties, and given us his opinion with regard to those inferior branches which he has either slightly mentioned, or intirely passed over. The pictures which he has drawn are beautiful miniatures; we should have been glad to see a few whole lengths by the same pencil.

The six discourses on the Relative Duties are very properly introduced by an excellent sermon on domestic happiness, wherein the author endeavours to recommend and enforce that love and union, that peace and quietness, on which all our private happiness doth more immediately depend. The advantages of harmony and concord, and the miseries attendant on domestic feuds and contentions, are well described in the following contrast.

' To a mind that has the least tincture of humanity, the least feeling for the sufferings of our fellow-creatures, there cannot be a spectacle more shocking and disagreeable, than to see those, whose blood, fame, fortunes, and interests are united, and whose good offices should be mutual, torn to pieces by jealousies, hatred, and division; to see them harrassing and oppressing, who should be employed in serving and obliging each other; such scenes make us ashamed of our nature, and out of love with our very being; they give us the idea of a rude and uninformed world, the ancient chaos of matter,

where all the elements were met together, and nothing reigned but discord, darkness, and confusion.

‘On the other hand, a well-regulated and happy family, where order and harmony are preserved, where peace, tenderness, love and affection reign, untainted with discord, unembittered by strife or animosities, where there is a constant, unwearied endeavour to serve and oblige each other; such a family is doubtless a sight well-pleasing in the eyes of that God, who formed the members of it: it is an emblem (though an imperfect one) of the whole frame of nature, the glorious fabric of the universe, built by the divine architect, whose wisdom ordained its symmetry and proportions, where each part is perfect in itself, and contributes at the same time to the beauty, magnificence, and duration of the whole.’

In the discourse on the first relative duty, of children to parents, we were greatly pleased with Mr. Franccklin's illustration of the latter part of his text. *Honour thy father and mother, that it may be well with thee, and that thou mayest live long on the earth.*

‘It is observable, that the command to honour our parents is, as St. Paul remarked, *the first commandment with promise*: thus doth religion, which in the language of holy writ, is always filled with wisdom, provide for those who walk in her ways; *length of days is in her right hand, and in her left riches and honours. Honour thy father, and thy mother, that thou mayest live long on the earth*: that is, if by an obedient and dutiful behaviour to thy parents, thou dost prolong their life, and contribute to their health and happiness, thou shalt thyself be rewarded with the same blessings. God, we see, doth so peculiarly delight in the execution of this duty, that he hath promised even to suspend, for a time, the laws of nature in favour of those who comply with it; as if the Divine Being were himself unwilling to interrupt us in the performance of an office so grateful to him.

‘If, then, we expect to live a long and happy life, let us be careful, as many of us are able, to deserve it. Not all, indeed, have it in their power. Death sometimes cancels the debt, before those who have contracted can possibly discharge it; in the first dawn of life, in that part of our existence when we first receive the benefit, we are not sufficiently sensible of it; and when we become so, it frequently happens, that it is too late to shew our acknowledgments of it. As soon as men, therefore, arrive at an age, when they can thoroughly feel the good effects of their parents care; and can reflect, as they ought, on all their past acts of goodness and tenderness towards them, then, and then alone, they have it in their power

to make some return for it. It is their duty, then, to lay hold on the glorious opportunity. Few parents live long enough to receive from their children that rational and sincere obedience which they have merited from them. They sow early, and reap late; and therefore, doubtless, more abundant should be the harvest.

In the second duty, of parents to children, on this text, *parents, provoke not your children to wrath*, &c. what he observes with regard to that guilty partiality which we so often meet with, is well worthy of our attention.

But there is another method of provoking children to wrath, where the resentment on one side is highly warrantable, and the injury on the other to the last degree inexcusable; and that is, the partial affection of a parent for one child, in preference to others, equally deserving of it; this is acting in direct opposition, both to the will and to the conduct of our Almighty Father, who, in his dispensations towards man, teacheth another and a better lesson: the children of nature all divide his tenderness, all share his equal love, without partiality, prejudice, or distinction: we should follow his steps, and imitate his justice. Nothing but a superior share of duty and obedience, can lay claim to superior favour and indulgence: no external beauty of form, however striking; no natural accomplishments, however excellent; no pre-eminence of genius, talents and abilities, however brilliant and engaging; should have such weight in the scale of parental love, as to destroy that equal ballance which should be ever held with a steady and unshaken hand. When this is once lost, the foundations of domestic happiness are undermined; strife, division and animosity usurp the seats of harmony and peace; and where jealousy and hatred are thus early sown, they generally shoot up into a rank and fruitful harvest of guilt and misery. When children find it impossible to please, they will naturally lose all desire of pleasing; where they are neglected, they will neglect; and where they are injured, they will resent. These, and a thousand other ill consequences, which it is unnecessary to enumerate, will inevitably flow from the partial distribution of parental tenderness: and yet there is scarce a large and numerous family to be met with, where this evil is not in some measure seen, felt, and lamented.

The following remarks of our ingenious author, and which we do not remember to have seen in any other writers on this subject, may convey an instructive lesson to avaritious parents.

* There is (says he) another branch of parental duty, the omission of which must provoke children to wrath; and that is, not only to bequeath to them their due patrimony, not

only to provide for their future ease and happiness, but to promote by every method in their power, their present and immediate welfare: to administer to their necessities, and relieve their distress, to double every comfort, and lessen every calamity. The inheritance, which we leave our children, is no more than a debt which we owe to nature, and which justice demands of us: there is very little merit in parting with that which we can no longer retain: posthumous charity and generosity, therefore of this, as of every other kind, is of no small value or esteem. It often happens, that parents bequeath large estates, after their deaths, to children, whom they had kept in the utmost penury all their lives, and withhold every thing from their family, till the hand of God wrests it from them: and what is generally the consequence of this? the children are provoked, and justly provoked, to wrath: the omission of duty on one part produces a neglect of it on the other; the bonds of mutual affection are gradually loosened and unwoven: to the warmth of love and tenderness, succeed coldness and indifference; those who stand in need of support and assistance, and at the same time think they have a right to it, will be greatly hurt and disappointed, when it is unkindly withheld from them: instead of praying for the continuance of their parents life, they are tempted, but too often, to look forwards with secret satisfaction, towards the dissolution of it: and where indeed, there is penury, distress and resentment on one side, with affluence, avarice and inhumanity on the other, all the aid, which filial affection, morality and religion can afford, will sometimes prove ineffectual. If parents, therefore, hope for love, tenderness, and obedience from their children, they must, as long as they live, in proportion to their circumstances and abilities, assist, support, and relieve them: we must love, in short, if we expect to be loved; we must give pleasure and satisfaction, if we expect to receive them; we must look up, in this, as in every other point of duty, to the great standard of perfection, the tender, affectionate, universal Parent, the Creator and Father of mankind; He deals forth his bounties to all his children, with a liberal and impartial hand; directs them by his council, guards them by his providence, and supports them by his power; guides, instructs, and assists them here, and encourages them in the practice of duty and obedience, by the unalienable reversion of a noble inheritance hereafter.

In the sermon on the duty of masters to servants, the reader will meet with very pertinent remarks, and salutary advice; which we should be glad to see followed by the people of fashion and quality in this kingdom.

‘Those

'Those (says he) who in their earlier years have been oppressed by want and penury, are seldom blest with the advantages of a good and liberal education; their ideas are confined in a very narrow circle, their minds often biassed towards evil, by habit and custom, and kept in total ignorance and darkness, from the want of opportunities to improve: a master, therefore, if he hath leisure and capacity, should endeavour to open and enlighten them, he should teach them their duty, both towards God and towards man; instruct them in that religion, which he himself professeth; and explain those doctrines by which he regulates his own conduct and behaviour. And that he may the better perform this important task, his advice must be strengthened by his life, and his precepts enforced by his example. It becometh all men, no doubt, and above all men it becometh christians, to be cautious and prudent in their behaviour; to attend the house of God, and perform every act of piety and devotion, with that decency and solemnity which they require; but, to the master of a family, these obligations are, every one of them, more cogent and more binding. When a man hath once taken upon him this important office (for so it is) the circle of his duties is then enlarged, and extends itself on every side: it is then incumbent on him, to let no bad examples, much less his own, influence the lives and manners of those he is placed over: he is the chief actuating spring which is to direct the whole machine: he is the head, and when that is out of order, the members will no longer perform their office, and all the frame is in immediate danger of dissolution: he is to be a pattern to them in every word and work: he, therefore, should be careful, that not a word pass his lips, which is immodest or profane, idle or ridiculous; that not an action be attributed to him that is evil, lest they call in his wickedness to countenance their folly, his authority and example to give a sanction to their guilt.

'When servants see their masters living in a continued scene of riot, madness and debauchery, in open contempt and defiance of God's laws, is it probable, that they themselves should any longer pay the least regard to them? will they give ear to those doctrines which their masters condemn, that religion which they despise, or that Redeemer which they ridicule and scoff at?

'Nothing, I believe, hath so much tended to the corruption and depravity of the age we live in, as the bad examples of the rich and great amongst us: vice had, perhaps, as many followers in the days of our forefathers as in our own, but then it must be acknowledged, they did not enter so pub-

licly and openly into her service : the rich and powerful, were at all times, and in all ages, licentious and extravagant ; but they had the modesty, at least, to avoid the appearance of it.

‘What the effects of a conduct directly opposite to this, must inevitably be, we need not foretel ; but certain it is, that the bad example of the great, hath so far influenced their inferiors, that the follies, which once confined themselves to courts and palaces, are to be found even in the cottages of the poor, and the majority of servants are almost as vicious as their masters.’

The two last discourses on the duty of *wives to husbands*, and *husbands to wives*, are perhaps the best part of this little volume, and seem to have been written, as the Italians say, *con amore*. The rules laid down in them are indeed so instructive, and the observations so just, that we think no young persons of either sex, inclined to set out for the land of matrimony, should venture to proceed without so useful a monitor. We would recommend them, therefore, as proper furniture for the studies and toilers of *all grown gentlemen and ladies*, to teach them the art of becoming good husbands and wives : in the mean time, we will present them with a couple of small pictures out of Mr. Franklin's cabinet, which we would advise them to copy as exactly as possible.

THE GOOD WIFE.

‘The good wife is one, who ever mindful of the solemn contract which she hath entered into, is strictly and conscientiously virtuous, constant, and faithful to her husband ; chaste, pure, and unblemished in every thought, word, and deed ; she is humble and modest from reason and conviction, submissive from choice, and obedient from inclination : what she acquires by love and tenderness, she preserves by prudence and discretion : she makes it her business to serve, and her pleasure to oblige her husband ; as conscious, that every thing which promotes his happiness, must in the end, contribute to her own : her tenderness relieves his cares, her affections softens his distress, her good humour and complacency lessen and subdue his affliction : *she openeth her mouth, as Solomon says, with wisdom, and in her tongue is the law of kindness : she looketh well to the ways of her husband, and eateth not the bread of idleness : her children rise up and call her blessed : her husband also, and he praiseth her.* Lastly, as a good and pious christian, she looks up with an eye of gratitude to the great dispenser and disposer of all things, to the husband of the widow, and father of the fatherless, intreating his divine favour and assistance in this and every other moral and religious duty : well satisfied, that if she duly
and

and punctually discharges her several offices and relations in this life, she shall be blessed and rewarded for it in another.'

THE GOOD HUSBAND.

'The good husband is one, who, wedded not by interest but by choice, is constant as well from inclination as from principle: he treats his wife with delicacy as a woman, with tenderness as a friend; he attributes her follies to her weakness, her imprudence to her inadvertency; he passes them over therefore with good-nature, and pardons them with indulgence: all his care and industry are employed for her welfare; all his strength and power are exerted for her support and protection; he is more anxious to preserve his own character and reputation, because her's is blended with it: lastly, the good husband is pious and religious, that he may animate her faith by his practice, and enforce the precepts of christianity by his own example: that, as they join to promote each other's happiness in this world, they may unite to insure eternal joy and felicity in that which is to come.'

Upon the whole, we sincerely congratulate the ingenious author on his success, and the public on the acquisition of so valuable a performance: it is an excellent family book, and if carefully read and attended to, may be of more service to society than all the casuistical and controversial divinity that has been published in a whole century.

III. *Advice to the People in general, with Regard to their Health: But more particularly calculated for those, who, by their Distance from regular Physicians, or other very experienced Practitioners, are the most unlikely to be seasonably provided with the best Advice and Assistance, in acute Diseases, or upon any sudden inward or outward Accident; with a Table of the most cheap, yet effectual Remedies, and the plainest Directions for preparing them readily: Translated from the French Edition of Dr. Tissot's Avis au Peuple, &c. Printed at Lyons, with all his own Notes, a few of his medical Editor's at Lyons, and several occasional Notes, adapted to this English Translation, by J. Kirkpatrick, M. D. 8vo. Pr. 6s. Becket.*

DR. Tissot's character in medicine is so high, and his works are so generally known by all the professors of that art, that we need not premise any thing by way of general encomium. This book is dedicated to the president and counsellors of the chamber of health of the city and republic of Berne. In the

the preface, the author gives us to understand, that it was undertaken and executed from pure motives of humanity and compassion towards the poor country people of Switzerland, who, when sick, are often lost for want of proper assistance, as well as by the absurd practices of ignorance and superstition. This book was so well received in Switzerland, that the author was complimented with a medal by the chamber of health of the republic of Berne: but it seems to have met with a reception equally favourable in other countries. It has been translated into High Dutch, Low Dutch, and Italian, and now it makes its appearance in an English garb, fashioned by the hands of Dr. Kirkpatrick. Our author confines himself chiefly to inflammatory disorders and accidents. His original purpose was to reform the mal practice used in treating acute diseases in country places, where there was neither time nor convenience to procure better advice; whereas chronical diseases, proceeding more slowly, there is always room and opportunity for obtaining proper assistance. Besides, the treatment of acute distempers is simple and uniform, whereas chronical maladies are more complex, and require the sedulous attention of experienced physicians. Dr. Tissot had likewise an eye to the price and brevity of his work, which must have been swelled to a considerable bulk, had it comprehended all the diseases incident to human nature. With the same view of retrenching superfluities, and affording the book at a reasonable price, he has numbered his paragraphs, as well as his table of medicines, to which numbers he occasionally refers, and these references are a little troublesome to the reader; but, however, we must allow his plan, even in this particular, is laudable.—He has wisely rejected a great sarrago of useless medicines; his prescriptions are simple; his remedies efficacious and easily procured; and this treatise is, in our opinion, infinitely preferable to Allen, Shaw, Brook, or any other synopsis we have seen on the same subject.

The introduction is so sensible, we wish we had room to insert it verbatim. Expatiating upon the different causes of depopulation, he inveighs against that absurd emigration to which the Swiss are addicted. ‘But that abandoning their country, or expatriation, as it may be termed, the object of which is a change of the emigrants condition, is more to be considered, being more numerous. It is attended with many and peculiar inconveniencies, and is unhappily become an epidemical evil, the ravages of which are still increasing; and that from one simple ridiculous source, which is this; that the success of one individual determines a hundred to run the same risque, ninety and nine of whom may probably be disappointed. They are
struck

struck with the apparent success of one, and are ignorant of the miscarriage of others. Suppose a hundred persons might have set out ten years ago, to seek their fortune, as the saying is, at the end of six months they are all forgotten, except by their relations: but if one should return the same year, with more money than his own fortune, more than he set out with; or if one of them has got a moderate place with little work, the whole country rings with it, as a subject of general entertainment. A crowd of young people are seduced by this, and sally forth, because not one reflects, that of the ninety-nine, who set out with the hundredth person, one half has perished, many are miserable, and the remainder come back, without having gained any thing, but an incapacity to employ themselves usefully at home, and in their former occupations: and having deprived their country of a great many cultivators, who, from the produce of the lands, would have attracted considerable sums of money, and many comfortable advantages to it. In short, the very small proportion who succeed, are continually talked of; the crowd that sink are perpetually forgot. This is a very great and real evil, and how shall it be prevented? It would be sufficient perhaps to publish the extraordinary risk, which may be easily demonstrated: it would require nothing more than to keep an exact yearly register of all these adventurers, and, at the expiration of six, eight, or ten years, to publish the list, with the fate, of every emigrant. I am greatly deceived, or at the end of a certain number of years, we should not see such multitudes forsake their native soil, in which they might live comfortably by working, to go in search of establishments in others; the uncertainty of which, such lists would demonstrate to them; and also prove, how preferable their condition in their own country would have been, to that they have been reduced to. People would no longer set out, but on almost certain advantages: fewer would undoubtedly emigrate, more of whom, from that very circumstance must succeed. Meeting with fewer of their countrymen abroad, these fortunate few would often return. By this means more inhabitants would remain in the country, more would return again, and bring with them more money to it. The state would be more populous, more rich and happy; as the happiness of a people, who live on a fruitful soil, depends essentially on a great number of inhabitants, with a moderate quantity of pecuniary riches.

‘ But the population of the country is not only necessarily lessened, in consequence of the numbers that leave it; but even those who remain, increase less, than an equal number formerly did. Or, which amounts to the same thing, among the
same

same number of persons, there are fewer marriages than formerly; and the same number of marriages produce fewer christenings. I do not enter upon a detail of the proofs, since merely looking about us must furnish a sufficient conviction of the truth of them. What then are the causes of this? There are two capital ones, luxury and debauchery, which are enemies to population on many accounts.

‘Luxury compels the wealthy man, who would make a figure; and the man of a moderate income, but who is his equal in every other respect, and who will imitate him, to be afraid of a numerous family; the education of which must greatly contract that expence he had devoted to parade and ostentation; and besides, if he must divide his estate among a great many children, each of them would have but a little, and be unable to keep up the state and the train of the father’s. Since merit is unjustly estimated by exterior shew and experience, one must of course endeavour to attain for himself, and to leave his children in a situation capable of supporting that expence. Hence the fewer marriages of people who are not opulent, and the fewer children among people who marry.

‘Luxury is further prejudicial to the increase of the people, in another respect. The irregular manner of life which it introduces, depresses health; it ruins the constitutions, and thus sensibly affects procreation. The preceding generation counted some families with more than twenty children: the living one less than twenty cousins. Very unfortunately this way of thinking and acting, so preventive of increase, has extended itself even into villages: and they are no longer convinced there, that the number of children makes the riches of the countryman. Perhaps the next generation will scarcely be acquainted with the relation of brotherhood.

‘A third inconvenience of luxury is, that the rich retreat from the country to live in cities; and by multiplying their domestics there, they drain the former. This augmented train is prejudicial to the country, by depriving it of cultivators, and by diminishing population. These domestics, being seldom sufficiently employed, contract the habit of laziness; and they prove incapable of returning to that country labour, for which nature intended them. Being deprived of this resource, they scarcely ever marry, either from apprehending the charge of children, or from their becoming libertines; and sometimes, because many masters will not employ married servants. Or should any of them marry, it is often in the decline of life, whence the state must have the fewer citizens.

‘Idleness of itself weakens them, and disposes them to those debauches, which enfeeble them still more. They never have
more

more than a few children, and these sickly ; such as have not strength to cultivate the ground ; or who, being brought up in cities, have an aversion to the country.'

The fourth cause of depopulation, is the ignorance of those who take upon them to administer remedies in the country ; and in order to remedy this evil, the present performance is written ; not with a view to inform regular bred physicians, but for the instruction and direction of those who have charity enough to employ their time and abilities for the relief of their sick neighbours. The first class he has in his eye, is the clergy ; in the next place, gentlemen of wealth and condition, who are generally solicited for their advice and assistance by the poor when they are sick ; thirdly, the ladies ; fourthly, the school-masters ; and fifthly, surgeons, apothecaries, and midwives.

The whole treatise consists of thirty-four chapters, the contents of which we shall specify for the reader's information.

* Introduction. The first cause of depopulation, emigrations ; the second cause, luxury ; third cause, decay of agriculture ; fourth cause, the pernicious treatment of diseases. Means for rendering this treatise useful. Explanation of certain physical terms, and phrases.

* Chapter I. *The most common causes of popular sickness.*

First cause, excessive labour ; second cause, the effect of cold air, when a person is hot ; third cause, taking cold drink, when in a heat ; fourth cause, the inconstancy and sudden change of the weather ; fifth cause, the situation of dunghills and marshes, near inhabited houses, and the bad confined air in the houses ; sixth cause, drunkenness ; seventh cause, the food of country people ; eighth cause, the situation, or exposure of houses ; concerning the drink of country people.

Chap. II. *Of causes which increase the diseases of the people, with general considerations.*

First cause, the great care employed to force the sick to sweat, and the methods taken for that purpose ; the danger of hot chambers ; the danger of hot drinks and heating medicines ; second cause, the quantity and quality of the food given sick persons ; third cause, the giving vomits and purges at the beginning of the disease

Chap. III. *Concerning what should be done in the beginning of diseases, and the diet in acute diseases.*

Signs which indicate approaching diseases ; with means to prevent them. The common regimen, or regulations, for the sick. The benefits of ripe sound fruit. Cautions and means to be used on recovery.

Chap.

Chap. IV. *Of the inflammation of the breast.*

The signs of this disease. The advantage of bleeding. Signs of recovery. Of crises, and the symptoms that precede them. The danger of vomits, of purges, and of anodynes. Of the suppression of expectoration, and the means to restore it. Of the formation of vomicas, or imposthumes in the lungs, and the treatment of them. Of the danger of remedies termed balsamics. The inefficacy of the antihæctic of Poterius. Of an empyema. Of a gangrene of the lungs. Of a scirrhus of the lungs.

Chap. V. *Of the pleurisy.*

The danger of heating remedies. Of frequent, or habitual pleurifies. Of goats blood; the foot of a stale egg, and of the wormwood of the Alps, in pleurifies.

Chap. VI. *Of diseases of the throat.*

Of their proper treatment. Of the formation of an abscess there. Of swelled ears, from the obstruction of the parotid and maxillary glands. Of the epidemic and putrid diseases of the throat, which prevailed in 1761, at Lausanne.

Chap. VII. *Of colds.*

Different prejudices concerning colds. The danger of drinking much hot water, and of strong spirituous liquors, &c. Means for strengthening and curing persons very subject to colds.

Chap. VIII. *Of diseases of the teeth.*

Chap. IX. *Of the apoplexy.*

Of sanguine apoplexy. Of a serous, or watery apoplexy. Means to prevent relapsing into them.

Chap. X. *Of morbid strokes of the sun.*

Chap. XI. *Of the Rheumatism.*

Of the acute rheumatism, attended with a fever. Of the slow, or chronical, without a fever. The danger of spirituous and greasy remedies.

Chap. XII. *Of the bite of a mad dog.*

Chap. XIII. *Of the small pox.*

Of the preceding symptoms of this disease. The danger of sweating medicines. The treatment of the benign distinct small pox. The use of bleeding. The fever of suppuration. The necessity of opening the ripe pustules. The danger of anodynes. Of the striking in of the eruptions. Preparations for receiving it favourably.

Chap.

Chap. XIV. *Of the measles.*

Of their treatment, and the means to prevent any of their bad consequences.

Chap. XV. *Of the hot, or burning fever.*

Chap. XVI. *Of putrid fevers.*

Chap. XVII. *Of malignant fevers.*

The danger of applying living animals in them.

Chap. XVIII. *Of intermitting fevers.*

Spring and Autumn intermittents. Method of cure by the bark. Method of treating the patient in the fit. Of other febrifuges, besides the bark. The treatment of long and obstinate intermittents. Of some very dangerous intermittents. Of some periodical disorders, which may be termed, fevers disguised. Of preservatives from unwholesome air.

Chap. XIX. *Of an erisipelas, or St. Anthony's fire.*

Of a frequent or habitual erisipelas. Of the stings or bites of animals.

Chap. XX. *Of inflammations of the breast, and of bastard and bilious pleurifies.*

Of the false inflammation of the breast. The false pleurisy.

Chap. XXI. *Of Cholics.*

Of the inflammatory cholic. The bilious cholic. The cholic from indigestion, and of indigestions. The flatulent, or windy cholic. The cholic, from taking cold.

Chap. XXII. *Of the miserere, or illiac passion, and of the cholera morbus.*

The miserere. The cholera morbus.

Chap. XXIII. *Of a diarrhæa, or looseness.*

Chap. XXIV. *Of a dysentery, or bloody-flux.*

The symptoms of the disease. The remedies against it. Of the beneficial use of ripe fruits. Of the danger of taking a great number of popular remedies in it.

Chap. XXV. *Of the itch.*

Chap. XXVI. *Directions peculiar to the sex.*

Of the monthly customs. Of gravitation, or going with child. Of labours or deliveries. Of their consequences. Of a cancer.

Chap. XXVII. *Directions with regard to children.*

Of the first cause of their disorders, the meconium. The
second

second, the souring of their milk. The danger of giving them oil. Disorders from their want of perspiration; the means of keeping it up, and of washing them in cold water. The third cause, the cutting of their teeth. The fourth cause, worms. Of convulsions. Methods necessary to make them strong and hardy, with general directions about them.

Chap. XXVIII. *Of assistances for drowned persons.*

Chap. XXIX. *Of substances stopped between the mouth and the stomach.*

Chap. XXX. *Of disorders requiring the assistance of a surgeon.*

Of burns. Of wounds. Of bruises, and of falls. Of ulcers. Of frozen limbs, or joints. Of chilblains. Of ruptures. Of phlegmons, or boils. Of fellons, or whitlows. Of thorns, splinters, &c. in the skin or flesh. Of warts. Of corns.

Chap. XXXI. *Of some cases which require immediate assistance.*

Of swoonings, from excess of blood. Of swoonings from great weakness. Of swoonings, occasioned by a load on the stomach. Of swoonings, resulting from disorders of the nerves. Of swoonings, occasioned by the passions. Of the swoonings which occur in diseases. Of hæmorrhages, or fluxes of blood. Of convulsion fits. Of suffocating, or strangling fits. Of the violent effects of great fear. Of accidents produced by the vapours of charcoal, and of wine. Of poisons. Of acute and violent pains.

Chap. XXXII. *Of giving remedies by way of precaution.*

Of bleeding. Of purges. Remedies to be used after excessive purging. Reflections on some other remedies.

Chap. XXXIII. *Of quacks, mountebanks, and conjurors.*

Chap. XXXIV. *Questions necessary to be answered by any person, who goes to consult a physician.*

The table of remedies.

Each of these heads, the reader will find treated in a manner equally simple, concise, and judicious.

With respect to the merit of the translator, we shall beg leave to make a very few cursory remarks. In his Preface he tells us, p. vii. that ‘*meer style, if thoroughly intelligible, is least essential to those books, which wholly consist of very useful, and generally, interesting matter.*’—If this be at all *intelligible*, we apprehend, it must mean, that a *thorough intelligible style* is less essential than any other, to those books which consist of useful matter—this is truly letting us into a secret which we never dreamed of before. We always thought that
style

style was a certain mode of expression by which a writer communicated his ideas upon paper: we moreover imagined, that the style ought to be suited to the subject; and that when the business was to convey instruction, the style could not be too explicit or intelligible.—In mentioning the notes which he has added to his translation, he says, p. viii. of his Preface, ‘I have endeavoured to be temperate in their number and length, and to imitate that strict pertinence which prevails throughout the author’s work. If any may have ever condescended to consider my way of writing, they will conceive this restraint has cost me at least as much pains, as a farther indulgence of my own conceptions could have done.’—For our parts, we cannot say we have had the honour to study this gentleman’s manner; but we are sorry to find it has cost him so much pains to be *strictly pertinent*; and yet after all his restraint, we shall perhaps find even here some few instances of the pleonasma and circumlocution; not to mention certain slips in grammar: for example; p. xii. ‘a vein of unaffected probity, of manly sense, and of great philanthropy, *concur* to sustain the work; and whenever the prejudices of the ignorant require a forcible eradication, or the crude temerity and impudence of knaves and impostors, cry out for their own extermination, a happy mixture of strong argument, just ridicule, and honest severity, *give* a poignant and pleasant seasoning to the work, which renders it occasionally entertaining, as it is continually instructive.’ There is something extremely sensible, high-flown, and picturesque in that metaphor of *temerity* and *impudence* crying out for their own extermination; at the same time uncommon, exceedingly self-denying, and wonderfully characteristic; as for a *vein* that *concur*, and a *mixture* that *give*, they are modes of construction which may be authorised by the dialect of the ancient Britons. In the same page the doctor throws out a short note in behalf of the school-masters, whom Mr. Tissor has treated rather irreverently in his introduction, by exhorting them to learn to shave, bleed, and give glysters, for the benefit of their fellow-creatures. In perusing this translation, we were a little struck with the following observation, page 2. ‘Military service, by land or sea, prevents population in various respects. In the first place; the numbers going abroad, are always *less*, often *much less*, than those who return.’ At that rate, the emigrants multiplied abroad, and military service *increased*, instead of diminishing population. For farther information on this head, we took up the original, and read as follows: ‘*Le service, tant de terre que de mer, nuit à la population de plusieurs façons. Premièrement il ne rentre pas autant d’hommes qu’il en sort;*’ which being englished according to our

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idea, would run thus: 'The service both by land and sea, hurts population in many shapes: in the first place, the number of men that return, is never equal to that which leaves the country.'—Now this is exactly the reverse of what our translator alledges; indeed, it seems to be consonant with reason, and confirmed by the very subsequent reasons which he himself has translated: such as general battles, hazards, fatigues, and *detached encounters*, which last we should call *private rencontres, affaires particulieres*.—The *mal du pays*, which he englishes *the disorders that are peculiar to the country*; we should render the *Swiss distemper*, that *pining atrophy*, occasioned by a longing desire to revisit their native country, to which the inhabitants of Switzerland are so remarkably subject, that their officers in foreign services prohibit certain Swiss airs to be played, lest by recalling the ideas of their country, they should infect the soldiers with this singular disorder.

If we had a mind to cavil, we should find abundance of employment in this translation. *L'aisance*, in the same page, he calls comfortable advantages, whereas it signifies *easy circumstances*.—'Fewer would undoubtedly emigrate (says he) more of whom, from that very circumstance, would succeed.' But this does not express the whole meaning of the original, which runs in these words: '*il sorteroit beaucoup moins de gens; trouvant moins de concurrents, ils réusseroient mieux.*'—A much smaller number would go abroad; and finding fewer competitors, would succeed better.—This, however, we take to be a mistake in Mr. Tisbot, as we are convinced that the great number of Swiss settled in different kingdoms, contribute greatly by their wealth, credit, and influence, to make the fortune of their countrymen who take the same route. We ourselves are acquainted with one house in the city, from Geneva, which has been the means of bringing over and establishing above two thousand industrious Swiss protestants in the British dominions; and the nation is much obliged to them for this acquisition, which is a real accession of wealth.

We cannot pretend to compare the translation with the original in every part; but as far as we have gone, we have discovered a number of little oversights and incorrectnesses, and in general, we cannot help saying it is loose, diffuse, and periphrastical.—Let us look into chapter iv. which is the first that casts up 'the inflammation of the breast, or peripneumony, or a fluxion upon the breast, is an inflammation of the lungs, and most commonly of one only, and consequently on one side.' But the original, literally translated, is, — 'The inflammation of the breast, or peripneumony, or fluxion of the breast, is an inflammation of the lungs, and most commonly

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of one lobe.'—And here we cannot help observing, that our translator uses *lung* in the singular number, as well as *pock*, without any good authority that we know. We should think he might, with the same propriety, use a *light* for part of the *lights*, and a *bellow* for one side of the bellows.—We also find other uncouth words, such as *wineroon* for a vine-dresser, *exhaustion* for decay, and *be spat*, which last, we apprehend, is a tense not to be found in any good English writer of this or the last century. The original says in the same chapter, '*les urines peu abondantes et rouges dans les commencemens, plus abondantes, moins rouges et déposant beaucoup de sédiment dans la suite.*'—Now this expression, *moins rouges*, which is literally, *less red*, or *not so high coloured*, Dr. Kirkpatrick translates *less flaming*.—Under correction, urine never flames, till it becomes phosphorus: burn it does, metaphorically, hence the phrase *ardor urinæ*; and Pope, speaking of Curl while he laboured under a gonorrhœa, says

'The rapid waters in their conduit burn.

The translator, p. 80, says, 'he sinks into a lethargy, and soon dies a terrible death in country places, by the very effects of the inflaming medicines they employ on such occasions.' This, we conceive, is but a bald translation of '*le malade tombe dans une léthargie et meurt bientôt, d'une mort affreuse et assez commune dans les campagnes par l'effet des remèdes échauffans, qu'on emploie dans ce cas.*' The patient falls into a lethargy, and soon dies a terrible death, not at all uncommon in the country, occasioned by the heating medicines there employed in such cases. Speaking of *petechial spots*, the translator says, 'they are improperly termed the *pourpre*:' but the original says they are only so called *dans bien des pays*—in many countries.—After all, these are matters of small consequence: but when the reader finds little inaccuracies in the very first pages of a medical treatise, which he may chance to examine, he naturally suspects there may be other errors of greater importance in the course of the work, which he ought therefore to peruse with caution.

The translator, in the course of his notes, twice mentions a remedy called the Seneca rattle-snake root, in Latin, *polygala virginiana*, which he recommends as an efficacious medicine in pleuritis, and peripneumonies; but we could wish he had told us where it is to be had, as we do not believe it was ever admitted into practice in England, although we remember it made some noise about five and twenty years ago, not only in this kingdom, but in France, where (if we mistake not) there was a memoir presented to the academy of surgery, on this very subject.

IV. *Observations on the Nature, Causes, and Cure of those Disorders which have been commonly called Nervous, Hypochondriac, or Hysterical. To which are prefixed some Remarks on the Sympathy of the Nerves.* By Robert Whytt, M. D. F. R. S. Physician to his Majesty, President of the Royal College of Physicians, and Professor of Medicine in the University of Edinburgh. 8vo. Pr. 6s. Becket. [Concluded.]

OUR ingenious and accurate author enumerates in chap. vi. among the most remarkable symptoms of these disorders, 1. An uncommon sense of cold or heat in different parts of the body, sometimes suddenly succeeding each other. This he imputes to an irregular irritation of the nerves, producing a spasmodic stricture in the capillaries, which impedes the circulation in those parts. To this nervous stricture he also ascribes the cold fit in an intermittent, rather than to an obstruction from a viscosity of the juices. The same cause excites the *rigores* which happen in the beginning of almost every fever.

2dly. He mentions pains in different parts of the body, suddenly moving from one place to another; which some physicians have ascribed to the motion of air between the skin and muscles; but he supposes them owing either to some viscid or acid matter sinking for a short time in the small vessels of certain parts, and irritating them, or to a spasmodic contraction of these vessels from a sympathy between their nerves and those of the stomach and intestines, or some other very sensible part.

‘From the same causes (says he) affecting the vessels or nerves of the pericranium, or other parts of the head, proceeding pains in this part, and the clavus hystericus, which Sydenham, who imagined the hysteric disease to proceed from a confusion of the animal spirits, ascribed to the whole spirits of the body being contracted into a small part of the head, and producing much the same sensation, as if a nail were driven into it.

‘That those pains in the head often proceed from a sympathy with the stomach, is rendered probable by the violent vomiting which sometimes accompanies the clavus hystericus, and by observing, that people much troubled with wind in their stomach, and flying pains in their head, are not so often affected with these pains, when they are free from the flatulence.’

3dly. Our author proceeds to remark upon hysteric faintings and convulsions, which he refers to an irritation of the nerves of the stomach or intestines, from wind, acrid humours, &c. to a sudden suppression of the menses; a very acute pain in any of the more sensible parts of the body; and violent affections

fections of the mind. The other symptoms on which he expatiates, are the catalepsis and tetanus; wind in the stomach and bowels; which (by the bye) he had considered before as the cause of convulsions; a great craving for food; a black vomiting; a sudden and great flux of pale urine; a nervous atrophy; a nervous or spasmodic asthma; a nervous cough; palpitations of the heart; variation of the pulse; periodical head-achs; a giddiness; a dimness of sight, without any visible fault in the eyes; low spirits, melancholy, and a mania; and finally, the incubus, or night-mare.—Each of these symptoms is elucidated by arguments and observations equally curious and instructive; which, however, the nature of our plan will not allow us to particularize. In discussing the article of *nervous atrophy*, he observes, p. 259. ‘ Sometimes this disease, after it has brought the patient very low, will take a sudden turn, without any apparent cause. The patient, who had little inclination to eat, will get an uncommon craving and quick digestion, even of solid food, which used to lie remarkably heavy on his stomach: his pulse will become quicker than natural, and his skin warm; his veins, which were contracted, will appear swelled with blood; from being low-spirited, he will become chearful, and daily grow stronger and plumper: all which effects seem to proceed, in a great measure, if not solely, from some change in the nerves of the stomach and bowels.

‘ In other cases, this disorder goes off as slowly as it came on, and the patient does not recover fully, till after a long time.’

We ourselves can vouch for the truth of this observation: we knew a person reduced to the last stage of this distemper, whose recovery was attended with no apparent critical evacuation; nor could it be ascribed to any other cause, but a simple rarefaction and acceleration of the blood from heat.

In speaking of the nervous, or spasmodic asthma, he says, among the many patients liable to periodical fits of the asthma, there are but very few who have not some obstruction, or other obstacle, constantly remaining in their lungs; so that a true nervous or spasmodic asthma, without any other fault in that organ than an uncommon delicacy or irritability of the nerves, is a disease we seldom meet with.

Of the nervous cough he gives a very singular instance, in a young girl who coughed incessantly while up, but was easy and quiet while she lay a-bed: nay, while she sat up in the bed with her legs and thighs in a horizontal posture, she coughed none; but when her legs hung over the bed, or her feet touched the floor, or her legs were drawn up close to her thighs.

she was always attacked by a cough and pain in her breast, and the velocity of her pulse increased surprisngly. Yet while she sat; or stood with her feet in warm water, she had neither pain, cough, nor difficulty in breathing; and the same ease she enjoyed when her hands were dipped in warm water: but one hand and one foot dipped at the same time, produced no effect; nor did the cough cease when her feet and hands were fomented with the same degree of heat, or covered with warm sand. In a word, here is a detail of very extraordinary symptoms, which (as we cannot insert the whole) we recommend to the attention of the reader. We cannot help, however, mentioning the corollaries he deduces from these experiments.

‘ From the experiments already related (says he) I was ready to imagine that the cough might be owing to some tumor or other fixed cause in the breast, which, in certain postures, so strongly irritated that part of the lungs which it touched, as to occasion a constant convulsive motion of the muscles of respiration; but the following experiment, which I frequently repeated, soon dissipated this theoretical illusion.

‘ When my patient lay in bed, upon extending one of her feet, so as to bring it nearly to a right line with the leg, she coughed violently, and her pulse rose from 94 in a minute to 118 in five seconds: but when her hands were either strongly bent inwards or extended outwards, or when she pulled strongly, or raised a considerable weight with them, no coughing ensued.

‘ When the cough was raised by stretching her feet, warm water applied to her hands immediately put a stop to it.

‘ From this experiment it may appear, that this extraordinary cough did not depend on any fixed obstruction or tumour within the thorax, irritating the lungs in certain postures. But, in this patient, the nerves of the lungs seem to have been endued with an uncommon degree of sensibility, and to have had a peculiar sympathy with the legs and feet; whence as often as they were in a depending situation, or the nerves, tendons, and ligaments at the ancles, were stretched, an uneasy sensation was felt in the lungs, which occasioned an incessant cough. Although the sympathy between the lungs and the other parts, appears to have been less remarkable, yet the shock which their nerves suffered from cold water, was so strongly felt in the lungs, as to occasion a pain in the breast, together with the cough.

‘ When the head and shoulders were lower than the body, the cough was more severe than in any other situation, probably, because in that posture the respiration is less free, and the blood would pass with more difficulty through the lungs.

‘ Warm

* Warm water did not, by its pressure on the nerves or blood-vessels of the feet, prevent the cough, because it was excited by cold water, whose weight is greater. Neither did the pediluvium produce this effect by its heat alone, or even by its heat and moisture; for sand or wet flannel of an equal or greater degree of heat applied to the feet, did not prevent the cough.

* As the effects of the pediluvium cannot be deduced from its rarefying the blood by its heat, neither can they be owing to any derivation of this fluid towards the inferior extremities, because warm water, whether it was applied to the hands or the feet, had the same influence in stopping the cough; and as soon as the soles of her feet touched the water, the cough ceased.

* It remains, therefore, that warm water, by its particular action on the extremities of the nerves to which it is applied, renders the whole system less sensible of any irritation; whence the too delicate lungs would be less affected in consequence of their sympathy with the inferior extremities. However, when the patient lay with her head lower than her body, the warm water did not then prevent the cough; because, in that position, the irritation in the lungs was too great to be wholly removed by the anodyne power of the warm water: and, for the same reason, it seems to have been, that the pediluvium did not prevent the pain within her breast and the cough, which were raised by dipping her hands in cold water.

* It appears from the above experiments, that warm water affects our nerves very differently, not only from a dry heat, but also from warm steams, or cloths dipt in hot water; a fact which seems not have been known, or, at least, not sufficiently attended to, and which, perhaps, may afford some useful hints in practice.

* Since warm water, applied to the nerves, has a superior anodyne effect, not only to substances that are warm and dry, but even to warm steams or vapour; it is easy to see, how clysters of warm water may give relief in pains of the bowels and other abdominal viscera, altho' they do not communicate more heat to the great guts than they possessed before.

* Lastly, the effects of the warm water in this case appear the more remarkable, as a pill, consisting of half a grain of opium, and three grains of *asa foetida*, given every evening and morning, for several days, had not the least effect in either preventing or lessening the cough.

* Between the 20th of January and the 25th of March, a variety of remedies were prescribed for this patient, without any advantage, viz. vomits, blisters, and an issue between the

shoulders, the bark, powder of tin, rhubarb with calomel, pills of opium with *asa foetida*, boluses of theriaca, with camphire and valerian.

'Towards the end of March, I put her on a course of pills made of the extract of hemlock, which she continued for two months. About the middle of May she began to have less pain in her breast, and less sense of suffocation and coughing, when she sat up out of bed, or walked through the room. Upon the 22d of May, these complaints left her altogether; and on the 28th of that month, the cough was neither raised by standing nor walking, nor when her head was laid lower than her body: also cold water applied to her hands, had now no effect in exciting the cough or pain in her breast. On the 30th of May, after walking a little abroad, the cough returned for a day or two. Upon the third of June, after having made a journey of about ten English miles in a chaise, the cough attacked her with as great violence as ever. Being now fully convinced, that this ailment was not owing to any fixed obstruction in the lungs, but to an uncommon delicacy or sensibility in their nerves, I ordered for her, pills of extract of gentian and *limatura martis*, which she took twice a day for about ten weeks. Towards the end of July, the violence of the cough began to abate, and for the first eight or ten days of August, she was seldom troubled with it. On the 10th of August, it returned and continued to the 2d of September, when it left her entirely. In the month of November following, she had a slight attack of the cough and uneasiness in her breast; which symptoms returned, for one day, in September 1762, since which she has been very rarely affected with them in any considerable degree. It was observed, that the returns of her cough after September 1761, were always owing to her using exercise too freely.'

Dr. Whytt has bestowed some pains to prove that the *incubus*, or night mare, does not proceed from a stagnation of blood in the sinuses of the brain, or in the vessels of the lungs, or from too great a quantity of blood being sent to the head; but that it generally arises from a disordered stomach, and a disagreeable affection of the nerves of that organ.—We should imagine that both causes often concur in producing this disorder.—It must be owned, however, that young plethoric persons who have no complaint in their stomachs are subject to the *incubus*, especially when they eat heavy suppers, or drink wine to excess; and it is observed also, that in such cases, they are more subject to it when they lie on their backs, than in any other posture. Circumstances that seem to prove, beyond all doubt, that it sometimes arises from an impeded and disordered circulation;

lation:—any thing that rarefies the blood in the vessels, or increases its quantity in the head, will occasion an extraordinary pressure on the brain, and this will produce all the symptoms of the incubus. The stomach being overloaded with its contents, whether liquids or solids, or both, will undoubtedly press with an uncommon weight upon the great blood vessels, especially when the patient lies upon his back; and this pressure will as undoubtedly disorder the whole circulation. If the free passage of the blood through the aorta, is impeded, the inferior parts of the body will be deprived, for the time, of their due quantity of blood, and the vessels of the head and lungs will be overcharged in the same proportion. The nightmare indeed happens in cases of inanition as well as repletion, especially when there are flatulences in the primæ viæ, but this may be owing to a rarefaction of air in the stomach and bowels, which will occasion the same pressure on the blood-vessels, as proceeds from their being overloaded with more solid contents.

Chap vii. treats of the cure of nervous, hypochondriac, and hysteric disorders; the general intentions of which cure, he reduces to these two, 1. To lessen or remove those predisposing causes in the body, which render it peculiarly liable to nervous ailments; and 2dly. to remove or correct the occasional causes, which, especially in such as are predisposed, produce the numerous train of nervous, hypochondriac, or hysteric symptoms described in this work. — The remedies which strengthen the body, are, bitters, to which he adds the bark in the following form;

*R. Cort. Peruvian pulv. ℥iv. Rad. gentian. Cort. aurantior.
āā. ℥i℥. Infunde in spir. vin. gall. lib. iv. in balneo arenæ
per dies vi. et cola.*

Of this tincture he gives one spoonful in four or five spoonfuls of water, every morning about an hour and a half before breakfast, and betwixt seven and eight in the evening. When acids do not disagree with the stomach and bowels, he adds twenty or thirty drops of the elixir of vitriol, to each dose of the tincture. He finds by experience, this junction of the bark and bitters more efficacious than either taken alone. After a just encomium on the bark, representing its efficacy in a catarrhus cough, a tertian intermittent, attended with cough and spitting, a hoarseness after the measles, the chincough, and indolent glandular swellings, he proceeds to consider the other remedies under the articles of steel, the cold-bath, with the choice of air and aliment, wine, exercise, friction and amusement. Then he expatiates on the use of opium, camphire,

castor, musk, and asa foetida.—Speaking of steel, he says, those whose stomachs cannot bear the limatura martis, may safely take some drops of the tinctura martis Mynsichtii; and he does not fail to recommend the chalybeate waters of Bath and Pyrmont. He joins the general voice in praise of the cold bath. He prescribes a cool dry air to brace the body, and a flannel waistcoat next the skin in winter. With respect to food, he inhibits fat meats, high sauces, full meals, and heavy suppers. He allows a glass of claret and a bit of bread upon an empty stomach once or twice a day, which he counts an excellent strengthener, and a good succedaneum to the bark, even in children who have a disposition to the scrophula and rickets. He condemns tea. He extols riding on horseback, and sea voyages; advises friction with a flesh-brush or flannel, and cheerful diversions to amuse the imagination. At the head of the palliatives, he places opium as of great use in fixed spasms, alternate convulsions of the muscles, pains unattended with inflammation, weakness, lassitude, and yawning, occasioned by too great a flux of the menses; flatulent cholics, and the true spasmodic asthma. He mentions the usual cautions in the use of this medicine, and its bad effects in some particular cases: but, we will venture to recommend it, from long experience, in nervous maladies unattended with inflammation, as one of the most safe and efficacious medicines of the whole materia medica.—He observes that the semicupium, pediluvium, and hot fomentations, are frequently serviceable as palliatives, while opium would be improper.—He remarks that camphire is very volatile and penetrating, promotes perspiration, acts as an antispasmodic, and sometimes procures sleep in fevers attended with delirium: he has found it of service in quieting patients afflicted with the mania and melancholy. He speaks doubtfully of castor and musk; and indeed, we can aver, from a long course of experience, that neither camphire, castor, musk, nor myrrh, so far as we could observe, ever answered the encomiums which have been bestowed upon them by medical writers in general. Asa foetida, he observes, has good effects in flatulent disorders, spasms of the alimentary canal, and in asthmatic fits, that are either owing to wind, or increased by it. It likewise gives relief in fits of lowness, especially when joined with the volatile salts. Finally, he tells us, that a table spoonful of lemon-juice has proved a certain cure for a palpitation of the heart, even after the antihysterical medicines had been tried in vain. He concludes this section with two curious cases of cures effected by opium.

In treating of the second intention of cure, which was to correct or remove the occasional causes, he begins with those medicines that remove some morbid matter in the blood. When there is an arthritis vaga, he relies on diet, exercise, tincture of the bark, and bitters. He recommends a strong decoction of the bitters in common water; and says he knew a gentleman who had been troubled fifteen years with a pain in his stomach, cured by chewing two drachms of the roots of gentian, daily. Of the milk diet and lime-water, he says little from his own experience. Neither does he seem to confide much in soap, or a strong infusion of tansy; medicines, which have been strongly recommended in arthritic cases. Scorbutilical tsetters, or the lepra græcorum, he cures with mild mercurials and the purging mineral waters. When the symptoms proceed from a diminution of some habitual evacuation, that evacuation is to be promoted by the proper remedies. On the other hand, when they are occasioned by inanition, from excessive evacuations, or hæmorrhages of any kind, these must be restrained by astringents, and the emptied vessels filled by means of light and nourishing food. The astringents he recommends, are the tinctura rosarum, terra japonica, alom, opium, and elixir of vitriol. With alom whey, he cured an obstinate profluvium mensium, & fluor albus.

He comes next to consider the method for lessening or removing particular causes of nervous symptoms; such as wind in the stomach and bowels, tough phlegm in the stomach and intestines, worms, noxious aliments, indolent obstructions in some of the abdominal viscera, and violent affections of the mind. For tough phlegm, he prescribes frequent vomits of ipecacuana, rhubarb, bitters, and lime-water; which last he has found to be a great dissolver of phlegm, from repeated experiments. For worms of all kinds, he advises Spanish soap. Indolent obstructions, when superficial, are removed by friction and fomentation; but the internal deobstruent medicines which he recommends, are the tartarus solubilis, sal polychrestus, mercury, and soap. —Here follow two or three cases by way of illustration.

‘Of late (says he, page 434) the extract of the cicuta has been much extolled, as a deobstruent; but although I have tried it, as well as the powder of hemlock, in several hard swellings, some of which were external and others situated within the abdomen, I have only seen it do service in two cases, one of which was a large scirrhus swelling in the left breast, and the other a hardened gland in the neck. The latter was removed by the extract of the cicuta in eight months; and the former, by the continued use, either of this medicine,

or of the powder of hemlock, has not only been kept from increasing for these four years past, but is now reduced to one-third of the bulk it once had.'

In chap. viii. he treats of the cure of some of the most remarkable, nervous, hypochondriac, or hysteric symptoms, viz. convulsive motions or fixed spasms of the muscles, hysteric faintings with convulsions, a violent pain with cramps in the stomach, an indigestion and vomiting, with pains in the stomach, a cholic of the hysteric or flatulent kind, flatulence in the stomach and bowels, a nervous or spasmodic asthma, a palpitation of the heart, an immoderate discharge of pale urine, periodical head-achs, and low spirits. In convulsive motions, in all the species of the tetanus, and even in the hydrophobia, he prescribes opiates in large doses, to lessen the sensibility of the brain and nervous system. There are other medicines which act by a stimulus on the nerves of the stomach and intestines, and those are, camphire, castor, musk, asa fœtida, spiritus æthereus, spirit of hartshorn, &c. A third set of remedies relax, and affect with an agreeable sensation, the muscular fibres and nerves, rendering them thereby less liable to suffer from irritation; such as, the warm bath, semicupium, pediluvium, emollient clysters, and warm fomentations. In convulsive motions, or spasms, such remedies are often useful, as by painfully affecting the nerves of some part of the body that is sound, in a great measure lessen or destroy the sense of that irritation which was the cause of those symptoms; of this kind are blisters, acrid cataplasms, dry cupping, friction, and the cold bath. Fear, surprise, attention, or other strong affections of the mind, will frequently put a stop to convulsive motions and spasms, and sometimes succeed after other remedies have failed: witness the following case.

'A girl aged eight, in the beginning of September 1759, was seized with an alternate motion of the *masseter* and temporal muscles, for which no cause could be assigned. This motion exactly imitated the pulsation of the heart. Only those muscles were contracted and relaxed above 140 times in a minute, while the heart did not make above 90 strokes. Their contractions were all of equal strength, and the intervals between them were also equal. When the patient pressed the teeth of the lower jaw strongly against those of the upper one, by a voluntary contraction of the *masseter* and temporal muscles, their convulsive motions were much less remarkable; and when she pulled down the lower jaw as much as she could, and, by the continued action of its muscles, kept it in this situation, the *masseter* and temporal muscles were no ways convulsed. Before I saw this patient,

tient,

tient, she had been blistered upon the course of the affected muscles, which lessened their convulsive motions, while the blistered parts continued to run, but no longer. I ordered plasters of the *emplastrum antihystericum* with some *opium* to be applied where the blisters had formerly been. These were kept on no longer than two days, during which time, the convulsions were weaker and less frequent, not being repeated above 50 or 60 times in a minute; however, in a day or two after the removal of these plasters, the convulsive contractions became as strong and as frequent as ever. Brimstone, in powder, was rubbed on the temples and cheeks without any visible effect. Suspecting that this convulsive disorder might, perhaps, proceed from worms, I prescribed a bolus of rhubarb with calomel, which the girl obstinately refusing to take, her father went to fetch a horse-whip to beat her. The fear of this affected her so strongly, that, without the bolus, the convulsions of the *masseter* and temporal muscles instantly ceased; and have never returned since, except once on occasion of a fright, when they continued near an hour, and then went off without any remedy.²

Convulsive motions, spasms, or cramps, are also often prevented, or cured by compression. Our author is very full and satisfactory in the articles of hysterical faintings, with convulsions, as well as on the nervous or spasmodic asthma, and all the other symptoms above recited; and all of them are elucidated by curious cases. But, as we have not room to make longer quotations, we must content ourselves with recommending this treatise to the attention of the reader, as one of those few performances that will do credit to the age in which they are written.

V. *A Digest of the Law concerning Libels: Containing all the Resolutions in the Books on the Subject, and many Manuscript Cases. The whole illustrated with occasional Observations. By a Gentleman of the Inner-Temple.* 4to. Pr. 6s. Owen.

There is not a more certain mark of an ill-designing or impotent administration, than attempts to restrain the liberty of speaking or writing. 2 Macaul. Hist. Engl. 61.

BY the motto which this author has taken, and some quotations he has made from the same book, one would imagine his design was to shew, that it is the birth-right of a British subject to speak and to write with freedom and impunity: but, by the authorities and opinions he has adduced, it appears that, in all ages, the courts of judicature in England have arrogated to themselves the power of interpreting the meaning of an author,

many

many times in express opposition to the natural purport of the words, and this by virtue of the cant term *inuendo*, which, indeed, is a weapon against which there seems to be no defence. How then can this author say in his preface, that his book might serve as an argument for the liberty of the press, since it shews the little necessity there is of any farther restraint upon it, by demonstrating, that every one who prints any thing with a mischievous intent does it at his peril? That is, in other words, this book will serve as an argument for the liberty of the press, by shewing the said liberty to be a privilege that only subsists in imagination. Sending a letter privately, filled with provoking language, is deemed a libel, Vid: p. 2 & 3. For example, calling a man a rascal and a Tom-fool, representing a person in a ridiculous light, is libellous. General misrepresentations of the government, or state of the nation, or mutinous hints which tend to excite discontent and sedition, are libels, and nearly approaching to treason. Ironical expressions are as libellous as downright slander—praising a man for the qualities he has not is a libel. The court even dives into the meaning of abbreviations, painting, allegory, irony, and allusion. They do not stick to the literal sense of words; but they judge the *quo animo* of the author. To call a counsellor *Daffa down dilly* has been held actionable. Nay, the court holds plea of words spoke in languages which they do not understand. If you call Mr. *Auditor* Mrs. *Fauditor*, an action will lie. They even take upon them to interpret into libels hieroglyphics, anagrams, and rebuses—Things being so circumstanced, we do not see that any man is safe to commit any thing whatsoever to paper or canvas, or wood or stone, whether in verse or in prose, in public or in private.—If a painter exhibits a monkey as a specimen of his art, it may be construed into a libel against Mr. *A.* whom, perhaps, the painter never saw, because, forsooth, the court may find some resemblance betwixt *that there picture* and *this here plaintiff*—If a poet writes a fable of an ass, Mr. Alderman *B.* or *C.* or *D.* may clap the pack-saddle upon his own back, and lay an information against the author in *Banco Regis*, where it will be found a most notorious and malicious libel: nay, if he should dedicate a book to 'Squire *E.* or *F.* or *G.* and extol his virtues in the usual stile of adulation, the said *E.* or *F.* or *G.* or any of their friends, instead of tipping him with the dedication-fee, may indict him for a libel, and the court finding the patron praised for virtues which he never possessed, will punish the dedicator as a most malicious libeller, by means of *inuendo*. A funeral sermon may be a libel, though intended as a fulsome panegyric on the defunct; and so may the Song of Solomon, the prophecies of Ezekiel, and the Revelations. Even this that we

are now writing may, for aught we know, subject us to pains and penalties, to pillory, fine, and imprisonment. We apprehend it would have been more to the satisfaction of a British reader, if our author, instead of quoting a few eternal truths touching liberty in general, and telling us that good laws never encourage robbery, with other secrets of the same kind, had entered into the circumstances and merits of the case, in certain remarkable trials, such as that of Zenger, the New-York printer, and Owen, the bookseller by Temple-Bar, who were acquitted by honest juries, in spite of all the influence and pretensions of the judges, who declared and repeated that they were not judges of the law, but of the fact. It is not the opinion of a Coke, a Bacon, a Fitzgibbons, a Jefferies, or a Page, that can reconcile contradictions, confound the ideas of right and wrong, which are immutable and eternal, and establish maxims of law on the ruins of common sense. We wish our author had told us any good reason why the law should punish with equal severity, and render equally infamous, a man of honour, who speaks or writes the truth of a wicked minister or a worthless rascal, and a most villainous incendiary, who forges calumny, traduces virtue, and perhaps destroys the peace of half a nation. The law, it seems, considers them both in the same light: they may be both pilloried together, and perhaps scourged at the cart's tail; they are both recorded as libellers, and as such rendered infamous for life.—But this severity, we are told, arises from a tenderness for the reputation or good name of individuals. ‘To some men (says our author) their reputations are as dear as their lives, to most as valuable as their property; why then should any kind of depredation upon them be encouraged?’ For our parts, we are so tender of good fame, that we think no punishment too severe for those who unjustly take it away. But, surely it is no compliment to a good reputation, to put it on the same footing with *mala fama*, by admitting the latter to the same degree of protection. Besides, it amounts to a flat contradiction in terms, to punish a man for taking away that reputation which never existed. We would ask, therefore, if, in any trial of libels, either judge or jury ever enquires whether the plaintiff had any reputation to lose? Whether the libel was written and published by a notorious slanderer, or a man of unblemished integrity? Whether it was dictated by malice, or suggested by honest patriotism?—But even truth itself may be a scandalous and *faux* libel: the more true the reproach, the more cutting it is, and therefore the more felt by the party who bears it.—Felt by whom? Perhaps by a callous wretch, insensible to the cries of the orphan, the widow, and the poor, whom he has injured; insensible to the scorn, contempt, and indignation of all honest

men.—The injured may seek redress at law—Perhaps they have not the means—A powerful knave has twenty different ways of oppressing his neighbours, without fearing the lash of the law; but an appeal to the public makes him tremble in the midst of his success. Besides, there are some crimes of the deepest dye which the law takes no cognizance of, such as ingratitude, false friendship, and many species of perfidy, and inhuman indifference. We should gladly subscribe to a law that would punish slander with death, provided proper distinctions were made between motives and characters: at the same time, we think the accused ought to be allowed to justify his assertions by proof, in which case innocence would have nothing to fear: the injured party would triumph in the trial, and the libeller might be left to all the rigour of chastisement.—Lord chief justice Holt was of opinion, that the law, as it now stands, allows the party to justify in an action even for written scandal, 11 Mod. 99. Pl. 7. and it was said by Sir Edward Coke, that a libel might be justified, if the contents of it were true; but this was denied by Hobart, Hob. 253.—Who shall decide when doctors disagree? Here are Coke and Holt against Hobart. When these great luminaries are in opposition, and occasion a sort of eclipse, it is but natural to have recourse to the light of reason.—By the law of the twelve tables, the author or publisher of a lampoon which hurt the reputation of another, was punished with death.—“*Si quis accensasset malum carmen, sine condidisset, quod infamiam faxit, flagitiumque alteri, capital esto.*” By the civil law every person convicted of publishing a libel, was deemed infamous; but we apprehend the *libellus famosus* implied falsehood. King Alfred, in his body of laws, decreed terrible penalties against the forgers of slander, but *this* supposed falsehood; “*Si quis publicum mendacium confingat.*” King Edgar has the same proviso—“*Si quis alium injuste diffamare velit, ut sine vira sine fortunis pejor sit; si alter resellere possit, quod de eo quis affirmare velit, linguæ suæ reus sit, nisi eam æstimatione capitis compensare voluerit.*” The law of Canute the Dane has the same tenor: “*Et si quis alterum injuria diffamare velit, ut alter utrum vel pecunia, vel vita ei diminuatur, si tunc alter eam resellere possit, ut quis ei testificari velit, perdat linguam suam, nisi illam capitis æstimatione compensare velit.*” Wilk. Leg. Angl. Sax.—From these instances we have a sort of right to believe, that the doctrine which teacheth that falsehood is not necessary to constitute a criminal libel, is of a modern date; we hope, therefore, every juryman will take this subject into consideration, before he gives up the culprit to the mercy of the judge.

In the 26th chapter of this performance, which treats of punishments, we find a paragraph which we do not rightly comprehend.

prehend; 'The court of Star-Chamber (says he, p. 103.) has been held in great contempt, because it was abolished by act of parliament, 16 Car. c. 10. on account of some insufferable abuses that had crept into it, all the cases that had been adjudged there, on information for libels, were consequently of no authority; whereas the judgment given there, in matters properly cognizable before them, which libelling especially was, are allowed to be good law at this day, and are constantly quoted as such in the court of King's Bench.' All the cases of libels adjudged in the Star Chamber were of no authority, and yet the judgments given there in matters of libelling is allowed to be good law at this day—If this is not a flat contradiction, we know not what is—Instead of a panegyric on the court of Star-Chamber, which follows this paragraph, we wish the author had expatiated on the hardships of a man's being prosecuted for a libel by information, which is the most vexatious and expensive method of prosecution, and seems to be a remnant of that very tribunal, the source of infinite oppression, whose memory will ever be held in execration by every true Briton, who knows his own inestimable privilege of being tried by a jury of his peers.

Among other causes of libels, our author mentions that of *Doctor Middleton*, who, in order to discharge his printer, who was sued for a libel, which the doctor had written, appeared in court, and confessed himself author of the book, and my *Lord Fortescue* says this was an honourable action in *Doctor Middleton*—There was another *Doctor* precisely in the same circumstance, for an article published in this very Review; and he, without being given up (which was the case with *Dr. Middleton*) voluntarily produced himself in court, and owned the article, in order to absolve his printer—but no *Lord Fortescue* reported it as an honourable action, though it was undoubtedly as honourable as that of *Dr. Middleton*; and this circumstance is entirely sunk by our author, though he has not failed to record the conviction and the punishment in two different parts of his work.

VI. *A Free Disquisition concerning the Law of Entails in Scotland. Occasioned by some late Proposals for amending that Law.* 8vo. Pr. 1s. 6d. Millar.

THE subject of entails seems of late to have greatly employed the attention of the Scotch lawyers, and it is certainly a matter of infinite consequence to the present state of their

VOL. XX. July, 1765. E country.

country. We have already * reviewed a pamphlet written with learning and perspicuity, in favour of entails. That before us answers it in a most masterly dispassionate manner, and (if we mistake not) has irrefragably proved, that entails in perpetuity, or, as they are called, perpetuities, are destructive of civil society, and the extension of commerce.

This pamphlet is written in the way of dialogue between three gentlemen, one of them a favourer of entails, another a lawyer, and the third a merchant, who are the opponents of the first. It appears that, in autumn last, the society of advocates in Edinburgh had a meeting upon this affair; and of forty-seven members, four only voted against the expediency of bringing in a bill to let the entails of Scotland die out on the demise of the possessors and heirs now existing. The very great majority of this meeting was not for destroying entails entirely, but for allowing every man to nominate what series of heirs he may think fit. They were, however, against limiting any of the heirs, other than those existing at the time of making the entail, from alienating, for a valuable consideration, or from charging with debt. The plain English of which is, that no man is to entail farther than he sees. The advocate against entails thinks that this amendment, considering the confusion that entails introduce into successions, would be rather a prejudice than advantage to the *trade* of the law; and he supports the propriety of the measure by the example of England, where the lawyers abolished perpetuities when they introduced the method of breaking entails by *recovery*. He then shews that the act of the Scotch parliament in 1685 (a year fatal to the liberties of that country) authorizing entails, reduced the several heirs of entail to the state of mere *tenants for life*. He next proceeds to explain the Roman law on this subject; but we shall here omit his arguments, though they are both learned and accurate, for this plain reason, that the Roman law has nothing to do in the question, which ought to rest entirely upon its own expediency.

The constitution of England was a most destructive aristocracy from the 13th of Edward I. (when the barons obtained the statute *de donis*, including a clause against alienations) to the reign of Henry VII. The unalienating clause was intended to prevent the estates of barons from even being forfeited in cases of treason. It had not, however, that effect; for forfeitures often took place, and the case of the earl of Salisbury, in the reign of Henry V. as it stands upon the rolls of parliament, shews how very difficult it was to reverse them. It is true, that, in Edward the

* See Critical Review, vol. xix. p. 238.

fourth's time, the lawyers had invented the method of breaking entails by *recovery*, but the act of parliament allowing a fine to be a bar to the issue in tail, did not pass till the reign of Henry VII.

Our very sensible author proves that neither law, the principles of reason, nor the nature of property, give any sanction to entails; that entails are destructive to all improvements of landed estates, and that the argument in favour of entails, of a man having a right to dispose of his own property as he pleases, is a downright absurdity, because the property after his death, when it devolves upon other persons, ceases to be his. By what rule then, of natural reason, (says our advocate) can any man give away a thing, the gift not to take place till after he has no more right or property in the thing given?

Our ingenious advocate, after urging many other strong arguments against entails, attacks the pamphlet we have already mentioned, intitled, "Considerations upon the Policy of Entails," and we think with great spirit and justice. His antagonist admits that one fifth of the lands in Scotland are entailed. 'Very intelligent men, replies he, have told me, that, in their opinion, there is much more. But I have no *data* for making the calculation myself, so as to come at any certain conclusion: We can judge better of the progress of entails. Between the year 1685, and this present year 1765, there have been put in the register 485 entails. I have not examined their dates; but I presume, many of the earliest of them, are those made soon after the Restoration; so that the whole number may be the produce of about a century. If a medium were to be taken by an equal division, this would allow 97 entails for each period of 20 years. But that is not a proper method of calculation, for the number of entails ought annually to decrease, in proportion as the quantity of free land is annually diminished by entailing: that seems undeniable. But what is the fact? Have they decreased in that manner? Quite the contrary. In the first 20 years after the act passed, the number of entails put in the register is 74. In these last 20 years it is near double, being no less than 137. Take this along too, that the first 20 years of the record ought to contain (for I have not examined the dates of the deeds) most of the old entails, made long before the act passed. This clearly proves, that the fashion of making entails grows more and more prevalent: their progress encreases, and their number multiplies. If you doubt these facts, look into our long records, those bills of mortality of the lands of Scotland. We have reason, therefore, to fear, that, if the practice of entailing do not receive some check, we may soon see our whole lands put into this sort of *mort-main*. I mean not by this the

smallest reflection against any of the gentlemen whose names are upon this list, as if any consideration whatever could induce them to follow a practice disadvantageous to their country. Far otherwise ! for they think with you, that they do right ; and the present question is, whether their opinion be well or ill founded ? The gentlemen who chiefly entail, are the proprietors of great estates ; and as fast as they acquire more land, they put it into the same situation. Others again, who have smaller fortunes, although they disapprove of entails in general, yet they are led to follow the same measure, from a principle of self-defence. They foresee, that their posterity may be tempted for a high price, or influenced under circumstances, to sell their estates. They entail, therefore, to prevent their antient, though small inheritances, from being swallowed up, and sunk in the opulent estates of their neighbours. To stop this mischief of engrossing of land, I have heard a remedy proposed, which I acknowledge to be a desperate one, namely, to have an act of parliament, at once entailing in perpetuity the whole lands of Scotland, to the present possessors and their heirs. This would, at least, have the effect to prevent a great many small estates from being engrossed, and would, in some sort, preserve from annihilation, that class of people, which I maintain to be the true strength and real support of liberty ; I mean the middling gentry, and the proprietors of small portions of land. But this remedy, as I said, is a desperate one, and only not quite so bad as the disease.

He next proceeds to shew the miserable state of England, and Scotland likewise, when the lands were engrossed by the great lords, and gives many reasons, drawn from law, civil policy, and the dispositions of human nature, why perpetuities of entails should be abolished.

In the second part of this pamphlet, the merchant takes up the argument against entails, and he shews to a demonstration, that they are the destruction of industry in general, and even of population. The advocate for entails contends, that if they were suffered to die out in Scotland, the land property in that country would sink in its value upon a sale ; that the value, and consequently, interest of money would rise ; that money would be withdrawn from commerce to purchase land, and thereby commerce would be hurt ; and, lastly, that exportations would decrease, and home consumption and importation would increase. His opponents answer those objections upon very solid principles. They shew that, tho' entails were limited according to the proposed alteration, they must die off gradually, and they could occasion no sudden glut of land in the market, and that the interest of the buyers, and not that of the sellers, is to be

be consulted in mercantile cases. They observe, that gentlemen who come from the East and West Indies with money lay it out in land, and perhaps add a third more value to it by improvement; thus improved, the land is ready to be sold again for a greater sum, brought in like manner from abroad. They then shew that the very reverse of the rise of money, and its interest, would happen, if the proposed alterations would take place, because the money brought in from land would be employed in commerce, and thereby increase industry, which is the national stock of riches; and that there is no greater danger of the proprietor of lands being extravagant, than the proprietor of money. As to the establishment of entails in Scotland in 1685, our excellent advocate against them concludes thus:

‘ God forbid that those times should ever be cited for principles of law, or of government. It seems then to have been a measure to make Scotland rather a military than a commercial country, that it might be a constant nursery for soldiers, a resource for raising and keeping up a standing army, should there be occasion for humbling or overawing that spirit of liberty which already panted for a Revolution. Nothing could more promote such a measure than the act concerning entails. Take a view, Sir, of the set of laws that were produced in the same year 1685; statutes declaring, That the concealing the demand of a supply for a forfeited person, though such supply be not given, is treason: That the hearers at field-conventicles should be punished with death and confiscation: That in matters of treason, judicial confessions, though not made in presence of the assize, should yet be legal evidence to the assize.—Which is a direct repeal of the act of 1589, a Magna Charta of our liberties in Scotland! In that same year 1685, was passed also, the act obliging all persons whatever to take the Test under such penalty as the privy council should think fit.—The very act for preserving the game, and enacting, That no man should be qualified to shoot a partridge, unless he had an estate of L. 1000 Scots a-year valued rent, manifests, that the intention was, to reduce despotism to a system, by extending it from rank to rank in a regular subordination.—Such are the statutes of the year 1685, all of the same family; sisters-german, if I may be allowed the expression, of this notable statute concerning entails. The articles of grievances presented to king William, shortly and properly characterize the legislation of that time, “That most of the laws enacted in the parliament, anno 1685, are impious and intolerable grievances.” And it may be observed, That, in order to give all these arbitrary penal laws their full effect in enlarging the power of the crown, the Act for entails took care to provide, That

E 3

nothing

nothing therein contained should prejudice his majesty, as to confiscations and other fines.

Perpetuities, therefore, deserve no sort of favour in any respect, and it is worthy of the enlarged and liberal sentiments of these times, to abolish them by an express law. We owe it to ourselves, to our families, to commerce, and to public liberty.

We have been the more diffuse in our account of this pamphlet, because the principles upon which it is composed equally affect both parts of the nation, and are not, like that of the Considerations which it answers, chiefly calculated for Scotland. We have likewise reason to believe that the affair will, with the first opportunity, come under a parliamentary discussion; and therefore were willing to give the public, in this part of the island, some idea of so important a controversy, especially as the pamphlet itself was printed at Edinburgh.

VII. *Specimens of abbreviated Numbers; or, an Introduction to an entire new Species of Arithmetic: calculated in a more especial Manner for the Compting-House and public Offices, particularly the Customs, Exchequer, and Excise: The Principle being founded on a new Method of finding the Decimal for any Coin, Weight, or Time, &c. &c. by one single Multiplication only, without the Use of a Vulgar Fraction. And also (on a Method hitherto undiscovered) of finding the Interest of any Sum, at any Rate, and for any Time: by one single Multiplication, not exceeding three Figures, without the Assistance of Statings, or Reference to Tables: Reducing the whole Body of Arithmetic (so far as it relates to general Calculations) to a Synopsis confined to the four first Rules of Arithmetic. The Whole founded on a Principle hitherto unattempted, and now first offered to the Public. By W^m. Weston. 8vo. Pr. 4s. Marth.*

THE art of arithmetic has been treated upon so often, and by persons so well qualified in this branch of science, that scarce any farther improvement can reasonably be expected; for in the works of those celebrated authors, Wingate, Cocker, Hatton, Ward, Hill, &c. we certainly find all that is useful, both with regard to vulgar and decimal fractions. What can possibly then be discovered in either of these, of consequence sufficient to become the subject of an entire treatise thereon, we confess ourselves at a loss to conjecture. However, as Mr. Weston assures us, the intention of this publication (designed as a prodromus to a future work upon the same subject)

'is to explore new paths and point out such methods as our forefathers do not appear to have known;' we are of opinion, a few extracts from it will be sufficient to enable the reader to form a proper estimate, both of the abilities of the author, and the utility of the intended work.

In the preface, pag. vi. Mr. Weston says, 'The concise method of valuing, being joined with the brief method of finding the decimal, renders the discovery perfect, and the general rule given in this work for finding the interest of any sum, at any rate and for any time, exceeds every thing hitherto published upon that head.' We say the same; for, as the multipliers at page 4 are all, except one, viz. the multiplier for any number of shillings, erroneous, and the error in excess, it certainly follows, that as multipliers, they will produce more than any true method hitherto made use of.

Page.vii. ' In reality, it is hard to say to what the power of these numbers can be restricted, or to what they cannot be applied.' Very true, it is so; for as the operations by the multipliers or factors do already ' exceed every thing hitherto published on that head;' what may not be expected from the application of the square, cube, or other assigned power of the factors themselves!

In the body of the work our author gives the following table of factors to be used as multipliers, for the reducing any coin, weight, measure, time, &c. into a decimal fraction, by one single operation only.

* Avoirdupois weight, the integer an hundred weight.
Multiply by 893 to find the decimal of any number of pounds.
558 any number of ounces.
349 any number of drams.

' Troy weight, the integer a pound.
 Multiply by 834 to find the decimal of any number of ounces.
 417 any number of dwts.
 174 any number of grains.

' Coin, the integer a pound sterling.
 Multiply by 5 to find the decimal of any number of shillings.
 417 any number of pence.
 1042 any number of farthings.

Time, considered as a calendar year of 12 months.
 Multiply by 275 to find the decimal of any number of days.
 834 any number of months.
 193 any number of weeks.

‘ GENERAL RULE.

‘ Multiply the given coin, weight, &c. by the given factor, as in whole numbers, and the product is the decimal, placing

your point of separation, and prefixing cyphers where necessary.'

With regard to the investigation of these factors, we are left entirely in the dark at present, but with a promise that a time may come, when the whole mystery shall be revealed to us: take it in Mr. Weston's own words: 'It may perhaps be expected I should inform the world by what method this species of figures was first discovered; but that is reserved for a future publication.' We take no sort of delight in thus exposing the foibles of mankind; far from it: we would wish rather to conceal them from public view, but when an author can, in this manner, be serious upon the most trifling affairs (as Mr. Weston really is) he certainly subjects himself to ridicule. Does not every smatterer in decimal arithmetic know, that if unity be divided by the number of component parts of a proposed integer, the quotient will be a common multiplier for reducing any number of those parts to a decimal of the whole; and will it not follow from hence that $\frac{1}{112}$ or ,089289, &c. is the multiplier for finding the decimal of any number of pounds, an hundred weight being the integer; also that $\frac{1}{12}$ or ,83333, &c. becomes the factor for finding the decimal of any number of ounces, a pound Troy being the integer; and lastly, that $\frac{1}{365}$ or ,0027397, &c. denotes the common multiplier for finding the decimal of any number of days, a year being the integer? Is there any new discovery in all this? Certainly not; on the contrary we are rather inclined to believe it very probable, that the method of finding these factors, *so far from being unknown to our forefathers, was well understood even by their grandfathers.*

We should not trouble our readers with any farther remarks upon this jejune performance, but there being something so very curious in our author's manner of overcoming the difficulties, frequently resulting from the application of these tabular factors to the solution of his own examples, we must beg leave to point out two or three of them, as a specimen of Mr. Weston's skill in abbreviating decimal operations.

Page 7, example 4. 'Find the decimal of £0:17:9: $\frac{3}{4}$.'

By the old method, the decimal required is ,820625. 'By the new method it is performed thus, viz.

$$\begin{array}{r}
 17 \text{ shillings} \\
 \times \text{ by } 5 \\
 \hline
 85 \\
 9 \text{ pence} \\
 \times \text{ by } 417 \text{ the factor for pence} \\
 \hline
 \text{Produce } 3753 \\
 3 \text{ farthings} \\
 \times \text{ by } 1042 \\
 \hline
 \text{Produce } 3126
 \end{array}$$

‘ Then, as mentioned in the general rule, *one* cypher being prefix’d to the product of pence, and *two* before that for farthings, you will find the decimal of this operation to be

$$\begin{array}{r}
 .85 \text{ --- for the shillings} \\
 .03753 \text{ for the pence} \\
 .003126 \text{ for the farthings} \\
 \hline
 .890656 \text{ decimal of 17 s. 9 d. } \frac{3}{4} \\
 \hline
 20 \\
 \hline
 17,813120 \\
 \hline
 12 \\
 \hline
 9,757440 \\
 \hline
 4 \\
 \hline
 3,029760 \text{ Proof.}
 \end{array}$$

‘ This proof does not come out quite so near as the other, but as delicate calculations are not required in trade, the consequences are not material; and as it answers sufficiently for any calculations in business, by bringing out the exact sum; the excess in the remaining decimal is not worth observing.’

Page 22, line 14. ‘ I have abated 18 in this last deduction, although but 17 tens’ (for 17 hundreds) ‘ because 8 is so near the abatement that it becomes necessary; indeed, all general axioms must be also assisted with the reason of the operator in trifles.’

This may be our author’s case, for aught we know, he having, as operator, certainly dealt in trifles, but whether he has assisted them with his reason, we will not presume to determine.

VIII. *Plain Trigonometry rendered easy and familiar, by Calculations in Arithmetic only: with its Application and Use in ascertaining all kinds of Heights, Depths, and Distances, in the Heavens, as well as on the Earth and Seas; whether of Towers, Forts, Trees, Pyramids, Columns, Wells, Ships, Hills, Clouds, Thunder and Lightning, Atmosphere, Sun, Moon, Mountains in the Moon, Shadows of Earth and Moon, Beginning and End of Eclipses, &c. In which is also shewn, a curious Trigonometrical Method of discovering the Places where Bees hive in large Woods, in order to obtain, more readily, the salutary Produce of those little Insects. By the Rev. Mr. Turner, late of Magdalen-Hall, Oxford. Folio. Pr. 2s. 6d.. Crowder.*

AS trigonometry is undoubtedly of the utmost importance in almost every branch of mathematical learning, but more especially with regard to the doctrine of the sphere, the resolution

resolution of plain and spherical triangles, and several other parts of speculative and practical astronomy; we must look upon every attempt towards facilitating the laborious operations by the tables of logarithms, sines, tangents, secants, &c. as designed for public utility: with this view our author has, from a due consideration of what has been already published (as he ingenuously owns in the address to his readers) endeavoured to remove the trouble and difficulty attending the use of those tables, by substituting in their room, a short and easy method of operating in trigonometrical calculations, by common arithmetic only. In this Mr. Turner has succeeded, as far as we are capable of judging, better than any preceding writer. His manner of defining the several species of triangles, is very explicit and satisfactory; and we must add, that the investigations of the several cases in plane trigonometry, deduced from a few general axioms, cannot fail of being very useful to the young tyro in mathematical studies.

As a specimen of our author's performance, we shall lay before our readers the following extracts:

‘ There are generally reckoned by writers on plane trigonometry (says our author) seven cases of right angled triangles; but by this method they are all reduced to four, the solutions of which depend on the following axioms:

‘ AXIOM I. Divide 4 times the square of the complement of the angle, whose opposite side is either given or sought, by 300 added to 3 times the said complement; this quotient added to the said angle, will give you an artificial number, called sometimes the *natural radius**, which will ever bear the same proportion to the hypotenuse, as that angle bears to its opposite side.—In angles under 45 degrees, the artificial number may be found easier thus: Divide 3 times the square of the angle itself, whose opposite side is given or sought, by 1000; the quotient added to 57.3 †, a fixed number, that sum will be the artificial number required.—This is to be used, when the angles and a side are given to find another side.

‘ AXIOM II. The square of both the legs, i. e. the square of the base and perpendicular added together, is equal to the square of the hypotenuse; whose square root is the hypothe-

* * The natural radius is only turning the right angle = 90 degrees into an artificial number, which shall always bear the same proportion to the hypotenuse, as the given angle does to its opposite leg.

† 57.3 is the radius of a circle whose circumference is 360.
nuse

nuse itself.—This is made use of, when the base and perpendicular are given to find the hypotenuse.

‘AXIOM III. The sum of the hypotenuse and one of the legs multiplied by their difference, the square root of that product will be the other leg required.—This comes into use, when the hypotenuse and one leg is given, to find the other leg.

‘AXIOM IV. Half the longer of the two legs, added to the hypotenuse, is always in proportion to 86 †, as the shorter leg is to its opposite angle.—This is useful when the sides are given, to find the angles.

‘Note, These 4 axioms will answer all the cases of right and oblique angled triangles, except the last case in obliques, which will require some farther assistance, and will be shewn when we come to treat of that case.’

The second axiom is evidently an application of the 47th proposition of the first book of Euclid's Elements, and the third may be easily deduced from it, for as the sum of any two quantities being multiplied by their difference, will produce the difference of the squares of those quantities, it is therefore very obvious that the difference between the square of the hypotenuse and that of either leg (as it is equal to the square of the leg not taken, by the abovementioned proposition) must be equal to the product of the sum and difference of the hypotenuse and one of the legs. With regard to the first and fourth axioms, the principles are not so evident from whence they were derived; however, as Mr. Turner has not given the process by which he obtained those useful approximations, we apprehend it will not be deemed impertinent in us just to mention the method of investigating those, or similar numbers for approximating, indefinitely near, the sine of any proposed arch.

If radius be made equal to unity, the length of any arch, less than 90° . is nearly equal to one third of the difference between the chord of the arch itself, and eight times the chord of half that arch, whence by taking the halves of those chords, the sines of arches may be easily found, the error being only $\frac{1}{7680}$ part of the fifth power of the assigned arch, measured in parts of the radius.

Our author next proceeds to the solution of the several cases of right and oblique angled plane triangles, wherein he has applied these arithmetical calculations, we think, with great propriety. In the remaining part of this work, Mr. Turner has

‘† 86 = radius and half of a circle whose circumference is 360.’

resolved, in an elegant manner, some very curious and entertaining problems, particularly the following:

• Problem XV. To take the distance of the sun, moon, or any heavenly bodies.

Prob. XVII. To measure the height of a lunar mountain.

Prob. XVIII. To measure the height of the atmosphere.

Prob. XXI. To calculate the diameter of the earth's shadow at the distance of the moon; and also, the diameter of the moon's shadow of the earth.

Prob. XXII. To calculate the beginning, end, and total duration of an eclipse.

Prob. XXIV. To find, by a new method, where the bees hive in large and extensive woods, in order to obtain their honey.

Mr. Turner concludes this well conducted treatise thus:

• These few problems are sufficient to point out the great use of this branch of learning. The advantages resulting from it to society are very great; — almost infinite. — Nothing however posited in the heavens; — nothing upon the earth, or seas; — but its distance and dimensions may be ascertained by it. —

It is no wonder then, that Pythagoras, a learned philosopher of Samos, when he had discovered that famous proposition (47th of 1st book of Euclid) which is the foundation of this science, should, in gratitude, sacrifice an hecatomb, i. e. 100 oxen, to the muses, for inspiring him with such an useful invention, which he judged beyond the power of human abilities to discover.

• Thus by one plain geometrical figure, having three sides, and consequently as many angles, and assisted by the Rule of Three, you see what amazing truths may be discovered. *Tria sunt omnia.*

IX. *A Letter to the reverend Vicar of Savoy: to be left at J. J. Rousseau's, Wherein Mr. Rousseau's Emilius, or Treatise on Education, is humorously examined and exploded. Translated from the German of Mr. J. Moser, Councillor of the High Court of Justice at Osnabruck, &c. &c. By J. A. F. Warnecke, LL.C. a Native of Osnabruck. 8vo. Pr. 1s. Doddsley.*

Humorously examined! — Humour must be a very scarce commodity in Germany, if this pamphlet deserves that epithet there. Mr. Moser addresses himself to the reverend vicar, by whom we suppose he means Mr. Rousseau; the sum of whose doctrines is, that he acknowledges a God, asserts conscience to be our judge, and admits of eternal punishments and

and rewards. Mr. Moser thinks, that however properly this plan may be calculated for a few Emilijs, yet it is much too confined for an universal doctrine, which (says he) ought to contain chains for rogues and villains, various motives and encouragements for the timorous and faint hearted, as well as principles of consolation under the most cruel tortures, and force to restrain tyrannical power.

The author then proceeds to prove, that natural religion is ill suited to actuate and guide a people in a sociated life, and that a legislator of such people must make use of artificial assistance; by which he means revealed religion. He next (from principles and facts which have been often laid down in the course of our Review) shews, that without this revealed religion society could not subsist. 'This revelation (says our author) indeed may, for what I know, be discoverable by the light of nature, although it is very strange, that all the wise men and legislators that ever existed, could never find it out, Perhaps therefore it lay concealed so deep that it escaped common observation; and, if this is the case, it might be as well out of nature as in it.'

"Religion then is consequently but a political engine, and not designed for the great and noble end of worshipping God." — 'Yes, Sir, religion is a political engine, but it is such an one as is framed and employed by God, in his terrestrial dominions; and when we worship, extol, or praise him, then we promote his honour, and the honour of God is the happiness of his creatures. If you can attribute to God a still greater aim, with all my heart; but I shall always deem the honour and glory of God to be inseparably connected with the happiness and perfection of his creatures.'

Mr. Moser then maintains, that however well the practice of natural religion may be founded upon theory, yet all legislators have discovered its insufficiency in practice; and he thinks that Moses never could have persuaded a hundred thousand brickmakers to have obeyed him, by pointing out to them the regularity of the stars, and the beauty of the heavens. This we apprehend is the substance of Mr. Moser's letter before us; which is written with very good sense, but contains nothing new, unless the following proposition be such, viz. That the æconomy of every religion absolutely requires this public assertion, That there is no salvation out of the church. He thinks that a catechism admitting that one might be saved in all religions, would very much lessen the enthusiasm that is necessary to be kept up in society. If Mr. Moser by this assertion means that every mode of religion, or every church, ought to adopt his proposition, we incline to think the fact against him.

Neither

Neither can we conceive that enthusiasm is necessary to religion, because it is always ungovernable by the civil magistrate ; and the world was never happy till its force was diminished. In short, we are of opinion, that Mr. Moser's engraftment of enthusiasm upon religion, for the benefit of civil society, is injudicious, if not absurd.

This author seems, in some places, to have been infected with the spirit of the very person he attacks. ' The eternity (says he) of hell-torments has already met with many objections. The uncertainty of this doctrine is of no bad consequence, nay perhaps it has been left doubtful on purpose, in order to leave us between fear and hope, and to prevent despair ; but the public certainty of the contrary, that is to say, a divine declaration of the short duration of these punishments, might for many reasons be dangerous.'

In the remaining part of this pamphlet, the author is an advocate for an established religion ; and hints that the christian religion ought to have the preference. He thinks the oracles of God are very good instances to prove the necessity of revelation. Towards the close of this performance, he inclines to Montesquieu's opinion, that the reverence which the people retain for their priests, is a good barrier against civil tyranny and oppression. What would become (says he) of Spain and Portugal, since they lost their laws, if the ecclesiastics did not prevent the exorbitant use of the sovereign power.

This is an opinion which is very disputable in point of fact ; and England is, perhaps, the only country in which the priesthood was the champion of public liberty against tyranny. But the success of the noble stands which, in times of popery, were made by English prelates and priests, did not arise from the opinion the people had of their sanctity, but from their great importance in the state by their temporal authority and possessions, which they enjoyed, not by the credulity of the people, but the policy of the crown. The parliaments of France, the king of Portugal, and even his catholic majesty, have given us many recent instances that prove how unavailing the prepossessions of the people in favour of the priesthood are, when opposed by the civil power. These prepossessions must become every day weaker and weaker, as learning and true philosophy gain ground ; and perhaps, in popish countries, as in England, the love of liberty may prove a stronger barrier to tyranny than Montesquieu and Moser suppose the popular reverence for priesthood to have been.

' Now you are (says our author) perhaps in expectation of my taking in hand the defence of the truth of our christian religion ; but here I must own to you sincerely, that I am not
a di-

a divine, but a lawyer. I only drew up my thoughts in such a manner as I am apt to believe every impartial man, who knows but something of our religion, might have done. I beheld the defects of some sorts of human societies, and the accidents they were liable to; I considered the distempers of these great political associations, whether they are called monarchies, aristocracies, democracies or tyrannies; and I have concluded that a revealed religion has always been necessary and useful to them. I next found, that the christian religion answered, in the highest degree of perfection, every purpose a Supreme Being could ever intend for the good of mankind, and from this I drew the conclusion, *that it would be foolish to weaken, and still more so to tear to pieces so perfect a band.*

To conclude, we must repeat, that there is little or nothing new in Mr. Moser's performance; and his assertions are full as paradoxical as those of Rousseau. He leaves the divine origin of the christian religion problematical at best; and the sum of his letter is, that *deception* is necessary for the government of a people; but that of all *deceptions*, the christian religion is best calculated for that purpose, and the least chargeable with being a DECEPTION.

X. *Letters, on the Force of Imagination in pregnant Women. Wherein it is proved, by incontestible Arguments, drawn from both Reason and Experience, That it is a ridiculous Prejudice to suppose it possible for a pregnant Woman to mark her Child with the figure of any Object she has longed for.* 8vo. Pr. 2s. 6d. Griffin.

THIS ingenious performance suffers, at first sight, from its contemptible volume, and the incorrectness of the printing and punctuation; but, the disgust occasioned by these defects soon vanishes on perusing the work, which, in our opinion, has a very considerable share of merit. The design itself, which is extremely laudable, the author has explained in the following short preface.

‘Many persons of learning have endeavoured to overturn the common prejudice of the force of imagination in pregnant women. Among others, doctor Blondel has wrote on this subject, but not in a manner likely to instruct or convince the fair sex. His treatise wants the method and simplicity necessary to conduct step by step, to a knowledge of physics, persons whom we must suppose but very little initiated in the principles of this science: besides, he denies or conceals, almost all the facts which seem to authorize this opinion. These facts do not depend on the force of imagination; but they, for the
most

most part, are indisputable, and they always strengthen this prejudice, till their true cause is ascertained. The memoirs of the Royal Academy of Sciences, contain many dissertations on this subject, worthy of their learned authors; but as they always suppose certain principles, with which physicians only are acquainted, they seem to be very ill calculated to inform those who are entirely ignorant of these principles. The ladies will, I hope, forgive me, if I rank them in this class. Philosophical works, designed for their instruction, such as the question I propose to examine here, should be treated differently from a dissertation.

‘A work of this kind (proper for their inspection) is the more difficult to execute, as it is necessary to reunite physical and anatomical knowledge; to establish principles with simplicity, to connect together their consequences with a scrupulous exactness, and attach the mind to abstract objects, by rendering them intelligible and pleasing by the manner of treating them. I flatter myself that these letters, in which all these advantages are united, will produce an happy effect, as they have already rooted out this prejudice in the minds of several ladies to whom they have been already communicated by the author.’

The concatenation of the subject, or chain of argument, will appear from the general contents or titles of the different chapters, which we shall therefore insert.

‘Letter 1. A general explanation of the reasons why the force of imagination in pregnant women, is an opinion prejudicial to both the mother and infant.—Lett. 2. The necessity of being acquainted with the mechanism by which external objects affect our senses, to form a right judgment on the force of imagination in pregnant women. This mechanism explained.—Lett. 3. The cause of those rapid impressions which external objects sometimes occasion in the soul. The reason why our ideas and tastes vary concerning the same object.—Lett. 4. The animal spirits lose the determination they received in the organs of sense, when they are sent from the brain towards different parts of the body. The manner in which memory is excited.—Lett. 5. Mallebranche’s system of the communication of ideas between the mother and the infant in her womb examined.—Lett. 6. Further proofs of the impossibility of a communication of ideas, betwixt the mother, and the child in her womb.—Lett. 7. Supposing a communication of ideas between the mother and child, yet the child cannot possibly be marked with the figure of those objects which struck the mother’s imagination.—Lett. 8. The force of imagination in the mother can neither add new parts to the infant in the womb, destroy those already formed, nor change them into those of any other animal.

mal.—Lett. 9. Whether the imagination in pregnant women acts on the infant by a kind of sympathy.—Lett. 10. The cause of those strange accidents which are attributed to the force of imagination, the analogy between the animal and vegetable creation, both spring from a seed which contains all their parts in miniature.—Lett. 11. Whether insects and mosses are bred from seed. The mechanism of their fecundation.—Lett. 12. The soul does not free the human body from the mechanical laws of impregnation, analogous in both the vegetable and animal creation.—Lett. 13. The irregularity in the shapes of infants, depends on their situation in the mother's womb. The effects of compression.—Lett. 14. A proper disposition of the fluids and solids, requisite for a perfect impregnation. Accidents depending on a too great resistance of the seed. Monsters formed by the want of, or addition of some parts. Of some kinds of false conceptions.—Lett. 15. The impregnation of seeds, defective through the too great resistance of the parts of the seeds. The consequence of this defect in trees. Its application to the infant. Deformities of the face. Defect of growth in some parts. Of some kinds of marks and blemishes.—Lett. 16. The effects of too weak a resistance in the parts of the seed. A resemblance with draperies and the red fruits.—Lett. 17. Marks of red wine. The reason why all marks are red or brown.—Lett. 18. The cause of hereditary disorders.—Lett. 19. The nourishment the child receives in its mother's womb, can occasion the same accidents and deformities which have been hitherto ascribed to an irregular impregnation.—Lett. 20. The mechanism though which the force of imagination in pregnant women, can occasion deformities, and disorders, in the body of the child. The likeness of some marks with a particular object, can be the effect of chance only.—Lett. 21. Of what is understood by the effect of chance. Dendrites; and other figured stones.—Lett. 22. Of the child born with its limbs fractured.'

To be more particular in our analysis, would only injure the author, unless we could transcribe the whole work; as every argument and deduction has an inseparable dependance one upon another.—We will, however, declare upon the whole, that he has fulfilled his scope, and executed his undertaking with great precision: that his style is correct and perspicuous, his manner agreeable, and his reasoning conclusive; and that he has clearly demonstrated the impossibility of a pregnant woman's marking her child with the figure of any object for which she has longed, or which may have made a deep impression upon the imagination.

MONTHLY CATALOGUE.

11. *An Inquiry into the Nature, Cause, and Cure of the Croup.* By Francis Home, M. D. *His Majesty's Physician, and Fellow of the Royal College of Physicians in Edinburgh.* 8vo. Pr. 1s. Nicol.

THE name of this disease, if we mistake not, comes from the Scotch word *croupy*, or *roupy*, which signifies *hoarse*; for in common colds it is usual, in that country, for the patient to say, he has got the roup, or croup, when the disorder is attended with hoarseness.

Dr. Home treats it as a distinct disease incident to children living in a low marshy situation near the sea. Its diagnostics are, a quick pulse, difficult breathing, and a shrill stridulous voice: yet, from the cases he has given, we should think all these are no other than symptoms of a common cold, degenerated into a *Catarrhus Suffocativus*, in consequence of a cachexy, redundancy of phlegm, neglect, or improper treatment.—The perspiration being suddenly checked, the matter thus obstructed will be thrown on parts that are naturally weak and relaxed. If these happen to be the fauces and larynx, we apprehend all the symptoms will necessarily ensue; the glottis, being contracted by the tumefaction, will emit a stridulous sound, the branches of the bronchiæ being stuffed by the overcharged glands, or contracted by a spasmodic constriction from the irritation of the nerves, a difficulty of breathing will be the consequence, and this must be attended with a quick pulse.—If the *vis vitæ*, naturally weak, should be lowered by bleeding or purging, the patient will either be suffocated by an extraordinary discharge of mucus, or the small vessels losing their contractile force, by which the circulation is sustained, a mortification will ensue.—The mucus so discharged from the glands that line the inside of the larynx, all round, will, by the heat of the parts, thicken into a kind of membranous cylinder, such as was found in the bodies of those children who died of the croup, and the more liquid parts of the lymph, or serum, falling down into the branches of the *aspera arteria*, will acquire the colour and consistence of pus.

If these observations deserve any regard, a physician, we think, ought to be very cautious of prescribing bleeding, even when the disease is somewhat inflammatory; and we are afraid the steams of warm water serve only to increase the relaxation, and invite a greater flux of mucus to the parts affected. On the other hand, we imagine blisters must have a favourable effect, first, by stimulating the languid circulation, and, secondly,
by

by driving off the superfluous serum. But these hints we drop with all due deference to Dr. Home's superior sagacity and experience.

12. *Considerations on the Use and Abuse of Physic : With Observations on the dangerous Effects of the too frequent Use of Bleeding, Purging, and other Evacuations. Containing many general Rules for preserving Health, and Directions for the prudent Choice of a Physician. Translated from the Spanish of the celebrated Father Feyjoo, Master-general of the Benedictine Order, and Abbot of St. Vincent's College in Oviedo. 8vo. Pr. 1s. Richardson and Urquhart.*

The book called *Il Teatro Critico sopra los Errores communes*, written by father Feyjoo, is a work that contains many ingenious dissertations, and has contributed more than any other cause to contract the reign and dominion of ignorance and superstition in Spain : but this essay on the Uncertainty of Medicine we can by no means allow the first place amongst his lucubrations. These are the effusions of a sceptic rather than of a philosopher ; and notwithstanding the extensive reading of the author, one plainly perceives he is arguing and declaiming against an art which he does not thoroughly understand. His remarks are those of a man who has but a superficial tincture of the science, and may serve as the foundation of jokes upon the faculty ; but they can never bring physic into discredit with those who are intimately acquainted with the art. He has quoted Etmuller, Sydenham, Baglivi, and some other medical writers, to prove, that physic is in some cases uncertain, (which no body can deny). Then he labours to prove, that bleeding and purging are generally, if not at all times, unnecessary, and very often pernicious ; and that nature herself is the best and only cure of all the diseases to which she is subject. This doctrine, however, he seems to renounce in the sequel. He owns that cathartics may be of service in disorders of the *primæ viæ*, though he seems to think it almost impossible to distinguish when they are or are not so seated. He confesses that mercury will cure the pox, and that the Peruvian bark may sometimes be given to advantage.

On the whole, there are some inconsistencies in this declamation, which will not, as we imagine, do much prejudice to the professors of the healing art.

As to the translator, notwithstanding his facetious dedication to *the most Learned, most Skilful, most Sincere, and most Approved Physician in all his Majesty's Dominions*, we think he is but indifferently qualified for the task he has undertaken. If he does not acquire more *robusticity* in the knowledge of the English language,

the critics will find him guilty of *homicidous* procedure towards the king's English.

13. *Practical Observations concerning the Cure of the Venereal Disease by Mercurials. To which is added, a Letter to Peter Collinson, Esq. F. R. S. Containing an Account of an Ear of Dog's Grass, that was swallowed by a Child, and afterwards discharged on its Back.* By Jonathan Wathen, Surgeon. 8vo. Pr. 1s. 6d. Rivington.

Mr. Wathen's design in this pamphlet is to shew, that Keyfer's pills for the venereal distemper, and baron Van Swieten's solution of corrosive sublimate, and *precipitate per se*, and every nostrum whatsoever, are ineffectual in many stages of the *lues*, and never further to be depended upon, than as preparations of mercury or quicksilver, which he affirms to be the only specific for all and singular the symptoms of this disorder. He asserts that quicksilver does not operate by any particular virtue by which it attracts the particles of the virus, but by dissolving the whole mass of humours, and opening a proper channel, thro' which those humours, thus dissolved, are discharged, together with the virus that impregnates them; that the perfection of the cure will be in proportion to the quantity of the quicksilver which enters the blood; and that even a copious ptyalism, if raised by a small quantity of mercury, will not remove many symptoms of the venereal distemper.

We subscribe to many of this gentleman's opinions, though we cannot believe with him, that no simple venereal gonorrhœa was ever cured without the assistance of mercury.—Indeed we have seen some, and heard of many, that have yielded to bleeding, antiphlogistics, cooling physic, and abstinence; but this we know, that a salivation alone will not cure a gonorrhœa, nor even divest it of the venereal virus; inasmuch as we have known this remaining discharge communicate infection, after every other symptom of the *lues venerea* had been removed by a regular ptyalism.

This pamphlet concludes with a curious case of a child, who, having swallowed an ear of the grass called *hordeum spurium*, was almost strangled with coughing and reaching, then underwent a fever, with loss of appetite, had a stinking breath, and coughed up matter. In about a fortnight these symptoms disappeared, and a tumor became perceptible on her back; this being brought to suppuration, and opened, was found to contain the ear of grass, with its bearded extremity lying downwards.

14. *The Practice of Inoculation impartially considered; its signal Advantages fully proved; and the popular Objections against it confuted; in a Letter to Sir Edward Wilmot, Bart. By John Andrew, M. D. To which are added, The Sentiments of Dr. Huxham, and several other very eminent Physicians, relative to the said Practice, as communicated to the Author. 8vo. Pr. 1s. Wilson and Fell.*

Dr. Andrew, in this performance, says very little, if any thing, in favour of inoculation, but what had been repeated several times by other writers; nor is there any thing extraordinary in his method of preparing his subjects, except that of giving them a mercurial purge to destroy any worms that may occupy the stomach and intestines: but we can assure Dr. Andrew there are practitioners in England, who have inoculated some thousands without any preparation at all; and their practice in this particular has been attended with such success, as, one would think, must disperse the thickest clouds of prejudice and infatuation in those who still declare against this method of communicating the distemper. Among other great names quoted by Dr. Andrew we meet with Dr. Hill and Dr. Kirkpatrick; the first celebrated as our great English Botanist, the other as *le plus fameux Inoculateur dans toute l'Europe*.—*Arcades ambo.*

15. *Du Port de Signis Morborum Libri Quatuor. Quibus accedunt Notae Auctoris; aliorum Eruditorum Medicorum; et sparsim Editoris Radulphi Schomberg, M. D. Societ. Antiquar. Lond. Sec. 4to. Pr. 2s. Millar.*

Dr. Schomberg, of Bath, who is the editor of this performance, gives us to understand in his dedication of it to the bishop of Derry, that it was first printed at Paris in the year 1584, since which period it has not undergone another impression till now, and of consequence was but little known in this kingdom. It is illustrated with annotations and analogous quotations from the classics, which last are the work of the editor. The signs, or symptoms, of the diseases here described seem to be accurate enough; but there is something more required in a poem, even in one that is didactic. Lucretius abounds with beautiful descriptions; Fracastorius mingles the charms of poetry with the precepts of medicine; and, in our own language, the Art of preserving Health, by Dr. Armstrong, is replete with sublime ideas, pathetic touches, and the most enchanting imagery. Du Port is so severely didactic in the piece before us, that he hardly ever hazards the least sally of imagination, and is,

in our opinion, even more prosaic than Horace in his epistle *ad Pisones*, or Du Fresnoy in his *Art of Painting*. But the reader shall judge for himself, from the *Proœmium*, or invocation, where one would expect to meet with poetry, if there is any in the performance.

• Signa, quibus genitos humano in corpore morbos
 Agnoscit Pæon, mihi nunc aperire volenti
 Des animum : siquidem, sine Te, Deus Alme, recessus
 Corporis illius, cujus mirabilis Auctor
 Existis, tentare nefas, & nosse prophanum.
 Tu solus teneris medicam vim suggeris herbis,
 Eque Mari, Tellure, Polo, mortalibus ægris
 Cuncta salutifera largiris munera dextra.

Signa perfecta sanitatis.

Quisquis in arcanum descendit Apollinis antrum
 Phoebigenæque Senis sacram festinat in ædem,
 Arceat ut querulos hominum de corpore morbos,
 Inquirat primùm tranquillæ signa salutis.
 Namque salus scopus est in quo *medicina* quiescit.
 Floridus ergo color, facilis spiratio, sensus
 Integer, ac motus, pulsusque sine ordine numquam
 Tactus, et a placido lux non ingrata sopore;
 Vesicæque serum, media consistere forma
 Quod solet, et croceo perfundi sæpe colore.
 Idque quod excludit solers natura per alvum,
 Molle, figuratum, nec tetri illius odoris.
 Denique quæque suæ sic libera functio parti,
 Ut dolor in nullos quivis se porrigat artus.
 Sanorum sunt ista notæ, contraria morbi.

On the whole, this work may be useful to young practitioners, to fix in their minds the symptoms of various diseases, by means of the *metrum*, or measure, which is known to be a great help to the memory.

16. *The Commissary. A Comedy in Three Acts. As it is performed at the Theatre in the Hay-market. By Samuel Foote, Esq.*
 8vo. Pr. 1s. 6d. Vaillant.

Mr. Zachariah Fungus is supposed to be a low, illiterate mechanic, who, by some strange accident, rising to the place of a commissary in the service abroad, has acquired a vast fortune, and being seized with the ridiculous vanity of becoming likewise a fine gentleman, begins, at the age of fifty, to learn the polite arts of eloquence, dancing, fencing, music, and riding

ing the great horse. He has taken his lodgings at the house of Mrs. Mechlin, a commode gentlewoman, who, under pretence of selling smuggled laces and silks from France, for the use of the quality, keeps a convenient house of rendezvous for the two sexes, and exercises the trade of bawd and marriage-broker—This good matron lays fast hold on Fungus, and seizing him by the handle of his pride and vanity, palms upon him a leaky vessel, who passed for her niece, as a young lady of the first quality in Scotland, and he makes his addresses to her in form. The business is likewise thickened by an under-plot, which turns upon widow Loveit, an old, tiskky, rich dowager from the city, who, in the third week of her widowhood, applies to Mrs. Mechlin for a young, strong-backed husband.—The dénouement is effected by a double discovery. The widow Loveit, in the person of the husband provided by Mrs. Mechlin, finds her own son, who had applied to the same procureurs for a rich wife, under a feigned name; and the bride of Mr. Fungus is detected in the very nick of time by Dr. Catgut, whose mistress she had been. Catgut coming in by accident to give the Commissary a lesson in music, and seeing his old friend Dolly dressed up for the marriage, accosts her with his usual familiarity, in presence of the bridegroom, not knowing the scheme; and thus the whole imposture comes to light.

This piece, when read in the closet, will afford pleasure, as a sensible and spirited satire; but the humour of it is irresistible when heightened in the representation by the surprizing talents of the author.

17. Churchil: *An Elegy.* 4to. Pr. 6d. Baldwin.

A centaur of a composition! A rank enthusiast writes a flaming elegy upon Mr. Churchil, most poetically dull, and most piously abusive. In compositions of this kind one would almost take an equal bett that the first lines end with *come, tomb—save, grave—sweet, wit*—and that the author shall then proceed through all the horn-book of rhyme, and common places of poetry, without once deviating from the beaten track of panegyric, except when he endeavours to varnish the crimes, or to abuse the enemies, of the subject he celebrates. As a specimen of this writer's panegyric, we shall give the first six lines of his elegy.

' Great Churchil dead! ye weeping muses come
And hang with sweetest wreaths your fav'rite's tomb;
The pow'r of song, alas! how vain to save,
How vain to rescue from the silent grave!

Silent there lies the tongue, that sang so sweet,
Enrich'd with all the charms of tuneful wit.'

Now for his satire!

' A B—, tho' lodg'd within his Sovran's breast,
Shall stand on record as a knave confess,
If for fair Freedom's neck he forges chains,
To future times th'opprobrious brand remains
In long-liv'd verse: Yes, 'tis the bard can give
Thy name in lasting characters to live.'

Poor Lord B—!

18. *Bribery: A Poem.* By Thomas Lumley. 4to. Pr. 1s. 6d.
Flexney.

Mr. Lumley seems animated with the same laudable zeal against the *wile, base-born Scot*, which hath inspired almost all the writings of this country, 'whether poetry or prose, for some years past. Mr. Lumley boldly dashes through thick and thin, even when the *verse balks for it*; and sometimes his choler transports him so far, that he minds neither rhyme nor reason. He has not failed, to celebrate *the Minority*, like a true patriot; and we hope he will stick to his principles; for we can easily perceive his works will never be relished by the *Majority*.

19. *The Trial for Murder, or, the Siege of Calais besieged; inscribed to Lord — and Monsieur de Belloy.* 4to. Pr. 2s. 6d.
Pridden.

There seems to be some humour in this hurlo-thrumbo performance: we are of opinion, however, that the author ought to be brought to the bar, and tried for murdering the middling talents he is possessed of, in the unintelligible manner he does, and upon so poor a subject as the translation of the Siege of Calais, for the character of which see our last Review, p. 479.

20. *A Dialogue in the Elysian Fields, between Two D—k—s.* Folio.
Pr. 6d. Hooper.

The dukes of D—— and B—— are here represented as meeting in the shades, and owning themselves the dupes of an atrocious faction, which hath brought their country to the brink of ruin.

21. *Political Logic displayed: or, a Key to the Thoughts on Civil Liberty, Licentiousness and Faction.* 8vo. Pr. 1s. 6d. Newberry.

This professed member of the academy of sciences in Grub-street, has here exercised his talent for ridicule at the expence of Dr. B——n, l—d B—e, and the Scotch nation; but to shew that he is *in utrumque paratus*, and understands panegyric as well as satire, he has intermingled an elogium on the people of England, which we are persuaded every true-born Englishman will read with peculiar satisfaction.—In a word, this wonderful key, really forged in Grub-street, unlocks all the stores of politicks, wit, irony, argument, and satire; and may be had at the Crown in Paternoster-row, for so small a price as one shilling and six-pence.

22. *A Letter to the Earl of B—, relative to the late Changes that have happened in the Administration.* 4to. Pr. 1s. Richardson.

This letter is signed A Plain Dealer; and indeed the author deals very plainly with his lordship. He accuses him of having missed his prince; of having driven the great commoner from his majesty's councils; of having embarrassed the duke of B—— in his negotiation for the peace; of having betrayed the last m——y; in short, of being the most knavish, dirty, mean, perfidious creature that ever lived. It is very strange, that after all those charges, which have been so often urged and repeated in the face of day, our f——n, who is generally allowed to be an honest man, should still continue to distinguish him by marks of favour and affection. The truth must be, our f——n knows, in his own conscience, that all those accusations are prompted by factious malice, and revenge.

23. *A short, seasonable, plain Address, from an honest old Man to the good People of England, on their present critical Situation.* 8vo. Pr. 6d. Wilkie.

This is a panegyrick on the marquis of R——n, whose conduct at the head of the t——y, will, we hope, justify every thing which this good old man has said in his praise.

24. *An honest Man's Reasons for declining to take any Part in the New Administration. In a Letter to the Marquis of —:* 8vo. Pr. 6d. Wilkie.

This honest man is, in all probability, a discarded minister, or rather some tool or dependant of a m——r, who has been com-

compelled to resign.—The chagrin of his patron's dismissal, seems to have had an unfortunate effect upon his faculties ; for, he argues like a person really disordered. He observes that the new m——y either comes in under the shadow of lord B—'s influence, or they act intirely independent of that odious favourite. If the first, they have stooped to the vilest condescension, in diametrical opposition to all the maxims they have professed these two years ; if the last, they will soon be victims of lord B—e's envy and revenge.—With submission to this honest man, we should imagine if the new administration acts independent of the favourite, and those who are discarded join the opposition against him ; if he continues to be hated, execrated, and abhorred by the whole body of the people ; far from having it in his power to revenge himself on the new ad——n, he will not be able to screen himself from the vengeance of the public.—If thus abandoned and abused, both by the *outs* and the *ins*, he still eats his bread in safety, he must either be hedged about by a charm of innocence, which all the rage of malice, envy, and prejudice, cannot undo ; or else he must have actually dealt with the devil to confound the devices of his enemies.

25. *The Gospel-History, from the Text of the Four Evangelists. With explanatory Notes. In five Books. By Mr. Robert Wait. 8vo. Pr. 6s. Millar.*

The gospel was originally delivered in a plain and familiar manner ; but several causes have concurred to render it, by degrees, more difficult to be understood. It was written by four evangelists, and these writers did not always observe the same chronological order ; new languages, with different idioms and forms of address, are introduced ; and the customs and manners of men are entirely changed. Our author has therefore attempted to accommodate the language of the gospel-history to the taste of modern readers, and to exhibit the life and doctrine of Jesus Christ in one distinct and uninterrupted view.

In the execution of this design, he has given the text a free translation, and disposed the contents of the four gospels in a regular series. 'For the translation, he says, he has consulted Dr. Clarke, Dr. Heylin, M L'Enfant, and others : for the order of the history, he has had assistance from L'Abbé de St. Real, Mr. Stackhouse, and Dr. Nelson.'

He has subjoined some short annotations, illustrating difficult passages, pointing out the situation of places, ascertaining the
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chronology of events, and explaining the design of our Saviour's figurative and parabolical discourses.

He proceeds on a supposition that there were four passovers during our Saviour's public ministry, according to the common opinion, which he endeavours to support. The first book comprehends the time between the birth of Jesus Christ, and the first passover in his public ministry; the three following contain an account of so many different years; and the last includes the interval between his going up to the passover and his ascension into heaven. The six days before his crucifixion are divided from each other, and the occurrences of each distinctly related.

The author has expressed the meaning of the sacred writers with great perspicuity of style, has removed several difficulties and objections in the course of his narration, and given a history of the gospel from which the reader may form a clearer idea of the life and doctrine of Jesus Christ, than he can, perhaps, from the critical and practical annotations of many voluminous compilers.

26. *On the Female Character and Education: A Sermon, preached on Thursday the 16th of May, 1765, at the Anniversary Meeting of the Guardians of the Asylum for deserted female Orphans.* By John Brown, D. D. 4to. Pr. 1s. Davis.

The author, on this occasion, has taken for his text these words of the Psalmist—*That our sons may grow up as the young plants; and that our daughters may be as the polished corners of the temple.*

'This verse (he says) is entirely consistent with the destination of the two sexes, and indeed explanatory of it. The psalmist represents our sons, under the image of young plants or trees, growing up for the greater and more public ends of agriculture, commerce and defence. He elegantly figures out our daughters, under the idea of the *polished* corners of the temple; clearly implying their *domestic* character, adorned by a certain *sanctity* of manners.'—In his discourse, the author endeavours to prove, that the female frame of person and mind tends chiefly to fit and qualify the sex for domestic life only; that from this frame of person and mind, conducted by a suitable education, the female virtues, prescribed by christianity, do naturally arise; and that from a neglect of this proper education, a certain train of defects and vices come on; and form a character, in one extreme or other, either contemptible or odious.

This discourse contains an ingenious analysis of the female mind; and many sprightly sentiments. But the application of
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the text seems to be more fanciful than just. An inventive genius discovers *beautiful* ideas, and *admirable* allusions in the figurative expressions of oriental writers, which the author never intended to suggest. Instead of the illustration here proposed, a writer of the last century would have said, with equal propriety, that these plants were growing up for a more glorious end, viz. to become beams and pillars for the construction of the new Jerusalem.

27. *A Vindication of the moral Character of the Apostle Paul, from the Charge of Insincerity and Hypocrisy brought against it by Lord Bolingbroke, Dr. Middleton, and others. Shewing at the same Time, from his Example compared with that of our Lord, and the other Apostles, the true and proper Measures to be taken for the Conversion of the Jews. By Caleb Jacocke. 8vo. Pr. 1s. Flexney.*

St. Paul having been charged by lord Bolingbroke, Dr. Middleton, and others, with insincerity and hypocrisy, or temporizing with the Jews and Gentiles as it served his purpose, is defended by this writer upon a supposition 'that the revelation made by our Lord, to this apostle, of the doctrines he was to promulgate to mankind was, that the Gentiles converted to christianity should be under no obligation to circumcise, and keep the law of Moses; but that the Jews were under the same obligation after their conversion as they were before.' The apostle, he says, as a Jew, which he always professes himself to be, acted accordingly, and supported an uniform and consistent conduct through the whole of his life. His character, therefore, he thinks, will ever shine as very upright and sincere, notwithstanding what the writers above-mentioned have said against it.

This supposition he endeavours to confirm not only by the example and doctrine of St. Paul, but also by the authority of our Lord, his apostles, and the first ages of christianity. The passages which seem to support the common opinion, that the Jews are entirely free from the law of Moses, relate, he says, to the Gentiles only; and no text, he imagines, can be produced in which the Jews are said to be released from all obligation to keep the ceremonial law. It is moreover his opinion that if Jews should be proselyted to christianity at this time, the law of Moses would, nevertheless, have an obligatory force upon them; and that the teachers and propagators of christianity should allow them to continue in their own customs, provided they would believe in Jesus Christ, be baptized, and partake of the memorial of his death in the sacrament. 'Thus,

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continues he, the great stumbling block to their embracing the gospel would be removed, the partition wall between the Jews and Christians would be taken away, and a general conversion to christianity might be expected.'

This method of vindicating the character of St. Paul is new, and ingeniously supported, but we cannot adopt his hypothesis; for surely it would be a palpable absurdity to retain a number of ceremonies respecting a future dispensation, when their end is answered, and the dispensation long established. Is it not plain, according to the reasoning of St. Paul, Heb. ix. 10. that the carnal ordinances of the Jewish law were only *to continue till the time of reformation*, and that *the priesthood being changed, there is made of necessity a change of the law**? does not he speak of the first covenant as *decayed, waxen old, and ready to vanish away*†? which was soon after fulfilled in the destruction of Jerusalem, when all the sacred and civil polity of the Jews was entirely abolished.

28. *An Appendix to an Inquiry into the Nature and Design of Christ's Temptation in the Wilderness. Containing some farther Observations upon the Subject, and an Answer to Objections. By Hugh Farmer. 8vo. Pr. 6d. Buckland.*

In this appendix the author briefly examines Dr. Clarke's discourses on our Saviour's temptation; and observes that the doctor has not removed the principal difficulties attending the literal interpretation. He then considers the objections which have been urged against his own explication, and answers them upon the principles which he has adopted. But there are other reasons which will still perhaps induce an impartial reader to suspend his determination. The temptation, our author says, was a divine vision; and he supports his opinion by these words of St. Matthew: *Then was Jesus led up of the spirit into the wilderness*. Expressions, however, to the same effect occur in other parts of the sacred history, where no vision can be supposed. Barnabus and Saul were *sent forth unto Seleucia by the holy spirit*: Simeon came into the temple *by [or in] the spirit*: and it is observable, that after the temptation was ended, Jesus is said to have *returned in the power of the spirit* into Galilee. The words of the evangelists are then *at least* consistent with the common opinion; the expressions *υπο του πνευματος* and *εν τω πνευματι* do not imply a vision, the literal interpretation is attended with difficulties* we confess; but difficulties and absurdities are things widely different.

* Heb. vii. 12.

† Ch. viii. 13.

* See Crit. Rev. Vol. xviii. Art. 5.

29. *The Life of Francis Xavier. Abridged from Father Bohours.*
12mo. Pr. 1s. Cooke.

The editor of this performance is one Mr. James Morgan, a preacher among the methodists. His design, we suppose, is to furnish the saints of the tabernacle with a pattern of religious Quixotism. Indeed the zeal of this celebrated missionary would have deserved applause, if it had not been actuated by the strongest fanaticism. But his brain seems to have been turned by the reveries of superstition. Believing that he could not tame the haughtiness of his soul without mortifying the flesh, he undertook the conquest of his body by rigorous fasting, hair-cloth, and a variety of other fantastical austerities. 'When he received the order of priesthood, he sought out a solitary place where he might enjoy the privacies of God; he passed forty days in a miserable thatched cottage, forsaken of inhabitants, and out of all manner of repair, exposed to the injuries of the air, lying on the cold hard ground, rigidly treating his body, fasting all the day, and sustaining nature only with a little pittance of bread; but tasting all the while the sweets of paradise in contemplating the eternal truths of faith.'

Though he might have been clothed in a respectable manner, 'he had most commonly so many patches on his cassock that the Indians derided him; he pieced up his tatters with his own hand; and never changed his habit, till it was worn to rags.'—As if filthiness was the essence of holiness, and it was not possible for a man to become wise and good, without scourging his posteriors, or suffering himself to be overrun with vermin.

The reader will perceive a striking resemblance between this faint-errant and some of our modern reformers, who ramble over North-America, in order to turn the hearts and the heads of their followers.

30. *Episcopacy: A Letter to the reverend Mr. Forster, the Author of a late Pamphlet, entitled, Two Letters from a late dissenting Teacher; with an Answer to the former, and Animadversions upon the latter.* By Thomas Howe. 8vo. Pr. 2s. Dilly.

The controversy concerning the divine right of episcopacy, which our forefathers debated till they were weary, is here revived, and the same trite arguments retailed by Mess. Forster and Howe.

'Diocesan episcopacy, says the former, has a divine right; and has not only been universally and uniformly maintained in the church for 1500 years, but was always esteemed as a divine

institution.' The latter insists that Bishops in the authorities which his adversary produces, or in any he can produce, 'within the two first centuries, or lower, were no other than the apostolic bishops, the scripture επισκοποι, or pastors of particular congregations.'

Proceed, gentlemen, the printer and the pastry-cook may reap the fruit of your labours.

31. *Psalms and Spiritual Songs. Some according to Portions of Scripture, some from Texts of Scripture, some on the scriptural Names, Titles, Characters, and Offices of Christ, and some others.* 8vo. Pr. 1s. 6d. Rivington.

This author has turned the canticles, and other parts of scripture, into verse. But his collection of spiritual songs can be of no service to a reader of taste; as it contains nothing which can enliven his affections, elevate his soul, or inspire him with a just idea of the beauty and sublimity of the sacred writings. However, it may contribute to the edification and comfort of many pious Christians, in whose opinion, devotion consists in a groan, gospel preaching in a rhapsody of nonsense, and sacred harmony in a soporific twang through the nose.

32. *Reflections on the Moral and Religious Character of David, King of Israel and Judah.* By John Francis, M. A. 8vo. Pr. 2s. 6d. Newbery.

The author of these reflections gives the reader a view of the Jewish government; and then proceeds to consider the conduct of king David, towards Saul and his family. His behaviour in the wars in which he was engaged with the enemies of Israel, and his repentance on account of the crime he had committed in the affair of Uriah. In these particulars he warmly defends the royal patriarch, and in order to prove that he was in a peculiar manner *the man after God's own heart*, he attempts to shew that many parts of his life were types and figures of the gospel covenant. But he might have spared himself the trouble of urging this argument; for the character and title of the Jewish monarch are extremely doubtful, if they depend on types and figures.

33. *A Letter of free Advice to a young Clergyman.* 8vo. Price 6d. Longman.

This letter contains some excellent advice with respect to the studies, the ministerial duties, the dress, the residence, and the conduct of a parochial clergyman, in many articles of importance; and may be read with advantage by the elder, as well as the younger clergy.

34. *An Account of the Care taken in most civilized Nations for the Relief of the Poor, more particularly in Times of Scarcity and Distress.* By the Rev. Richard Onely. 4to. Pr. 1s. Davis.

In this tract, Mr. Onely has laid before the reader a general view of the methods which have been taken by lawgivers and magistrates in Judea, Egypt, Greece, Rome, &c. to prevent dearths and oppressions, and to relieve the people when these calamities have unavoidably happened. The regulation of weights and measures, and other matters relative to the subject are occasionally mentioned; facts are stated; and the reflections and uses deducible from these examples are left to the discernment of the learned and judicious reader.

35. *Minutes of the Proceedings of the Commissioners appointed by Act of Parliament for the Discovery of the Longitude at Sea, at their Meetings on the 25th, 28th, and 30th of May, and 13th of June, 1765.* 4to. Pr. 6d. Billingsley.

By these minutes it appears, that Mr. Harrison refused to give such satisfaction, touching the construction of his time-keeper, as the commissioners required. They therefore resolved, *nem. con.* 'that it is the opinion of the board, that the terms which have been proposed to Mr. Harrison, for a discovery of the principles and construction of his watch, or time-keeper, are reasonable and proper; and that, as he has so peremptorily refused to comply therewith, they do not think themselves authorized to give him any certificate, or that it is to any purpose to treat with him any farther upon the matter, till he alters his present sentiments.'

Since the publication of this pamphlet, however, matters are compromised; and Mr. Harrison has given all the satisfaction required by the commissioners.



THE CRITICAL REVIEW.

For the Month of *August*, 1765.

ARTICLE I.

An Ecclesiastical History, Antient and Modern, from the Birth of Christ, to the Beginning of the present Century: in which the Rise, Progress, and Variations of Church Power are considered in their Connection with the State of Learning and Philosophy, and the Political History of Europe during that Period. By the late learned John Lawrence Mosheim, D. D. and Chancellor of the University of Gottingen. Translated from the Original, and accompanied with Notes and Chronological Tables, by Archibald Maclaine, M. A. Minister of the English Church at the Hague. To the whole is added an accurate Index. Two Vols. 4to. Pr. 2l. 2s. bound. Millar. [Concluded.]

THE encreasing divisions amongst christians after the Reformation rendered it impossible for Dr. Mosheim to exhibit the history of the church which falls within this volume, in the same order and method which he observed in the former; he therefore divides his account of this period under two principal heads; one containing the *general*, the other the *particular* history of the christian religion. The History of the Reformation employs the first section; and our author has been obliged, because it is so ample and extensive, to divide it into four parts. The first contains an account of the state of Christianity before the commencement of the Reformation. The second comprehends the period from that commencement to the date of the confession of Augsburgh. The third continues the same history from the last mentioned date to the Smalcaldian war. The fourth carries it to the peace entered into with the reformers in 1555.

One irrefragable principle, confirmed by history and experience, runs through the whole of Dr. Mosheim's work, and

has its existence at this day in the minds of the most sanguine opposers of the despotism and superstition of the Romish communion, which is, that the reformation of religion never could have taken, nor never can take, its rise from minds impressed with notions of any superiority of the Romish pontiff or church in matters of religion. The idea of this superiority always carries with it a degree of credit that must destroy all attempts towards reformation, which ought, in fact, to begin by destroying all prepossessions of that sort. Let us look into the ecclesiastical histories previous to the times of Luther, and we shall find that the notions of preferring the Romish to other pontiffs and bishops, or appealing to general councils that admitted in any degree (as all of them did) of such preference, blasted the most vigorous efforts of kings and emperors for reducing the power of the popedom either in temporals or spirituals, and brought those spirited emperors and kings who opposed his usurpations, from being his tyrants in some matters, to become at last his slaves in all.

Modern history confirms this observation still more strongly. Who could have thought that while Lewis XIV. seemed devoted, even to enthusiasm, to the maintenance of his regale and the rights of the Gallican church, whose ambassadors patrolled through Rome at the head of an army, and confined the pope within the walls of the Vatican; that while he was doing all this, he himself was trembling in confession at the feet of one of that very pope's janizaries, a jesuit, and obliged to discipline himself for the empty triumphs he was enjoying over the sneering pontiff? And yet this certainly was the case in the event, because Lewis believed in the pope's supremacy as to matters of religion. When one reads of that spirited opposition which Paul V. met with from so respectable a body as the republic of Venice, who could imagine every page he turns over that the next does not present him with an account of the utter annihilation of the papal power in that republic? But what was the consequence? Though Paul was as uninformed as he was tyrannical, furious, and inconsiderate, yet in the end he and his successors triumphed, notwithstanding a few mortifications he met with. The same may be said of the emperors of Germany and the kings of Portugal, who bullied the popes sometimes, but were still forced to resume their tamenets, because — *hæret lateri lethalis arundo* — the notion of the pope's supremacy in spirituals has entered into their brains and blood.

No work conveys to us what we have already called the philosophy of history (See p. 4.) more effectually than that before us. We imagine our protestant reader is thanking heaven for

for the diminution of the papal power among the Roman catholic princes and states in general, and, above all, for the expulsion of the jesuits out of France and Portugal. Let him peruse Dr. Mosheim's history, and he will, in every Roman catholic country now under the sun, meet with the like situation in former times. He will find clergymen, monks, priors, and jesuits punished, sometimes hanged, for obeying the pope rather than their temporal sovereigns. He will find cases in which princes have erected batteries that mounted more heavy artillery against the walls of Rome, than even that now brought before it by the parliament of Paris. The religion of Rome, however, has always kept its ground; and where that is the case, the influence of the popedom must follow of course. Even in the days of the grossest ignorance, storms have been raised against the papacy; and though the pontiffs then were befriended by that powerful mist, yet they were sometimes obliged to give way; but they never touched the ground without rising from it, like Antæus, with redoubled strength. The reason was, because their enemies never pulled out of their eye the beam of papal supremacy.

Dr. Mosheim has drawn the indolence, the security, and unbounded profligacy of the popes immediately preceding the Reformation, with great justice.

• We must not, however, conclude from this apparent tranquillity and security of the pontiffs and their adherents, that their measures were applauded, or their chains worn without reluctance. This was far from being the case. Not only private persons, but also the most powerful princes and sovereign states exclaimed loudly against the despotic dominion of the pontiffs, the fraud, violence, avarice and injustice that prevailed in their counsels, the arrogance, tyranny, and extortion of their legates, the unbridled licentiousness and enormous crimes of the clergy and monks of all denominations, the unrighteous severity and partiality of the Roman laws, and demanded publicly, as their ancestors had done before them, a reformation of the church in its head and in its members, and a general council to accomplish that necessary and happy purpose. But these complaints and demands were not carried so far as to produce any good effect; since they came from persons who never presumed to entertain the least doubt of the supreme authority of the pope in religious matters, and who, of consequence, instead of attempting, themselves, to bring about that reformation that was so ardently desired, remained entirely unactive, and looked for redress to the court of Rome, or to a general council. As long as the authority of the Roman pontiff was held sacred, and his jurisdiction supreme, there could be

no reason to expect any considerable reformation either of the corruptions of the church or of the manners of the clergy.

‘ If any thing seemed proper to destroy the gloomy empire of superstition, and to alarm the security of the lordly pontiffs, it was the restoration of learning in Europe, and the number of men of genius that arose, of a sudden, under the benign influence of that auspicious revolution. But even this new scene of things was insufficient to terrify the lords of the church, or to make them apprehend the decline of their power. It is true, indeed, this happy revolution in the republic of letters dispelled the gloom of ignorance, and kindled in the minds of many the love of truth and sacred liberty. Nay, it is also certain that many of these great men, such as Erasmus and others, pointed out the delicacy of their wit, or levelled the fury of their indignation at the superstitions of the times, the corruptions of the priesthood, the abuses that reigned in the court of Rome, and the brutish manners of the monastic orders. But this was not sufficient, since none had the courage to strike at the root of the evil, to attack the papal jurisdiction and statutes, which were absurdly, yet artfully sanctified by the title of canon-law, or to call in question that ancient and most pernicious opinion, that Christ had established a vice-gerent at Rome, clothed with his supreme and unlimited authority. Entrenched, therefore, within these strong-holds, the pontiffs looked upon their own authority, and the peace of the church as beyond the reach of danger, and treated with indifference the threats and invectives of their enemies. Armed, moreover, with power to punish, and abundantly furnished with the means of rewarding in the most alluring manner, they were ready, on every commotion, to crush the obstinate, and to gain over the mercenary to their cause; and this indeed could not but contribute considerably to the stability of their dominion.’

Dr. Mosheim preserves the same moderate impartiality in drawing particular characters, for he is less severe on the memory of Leo X. than some Roman catholic authors have been. To specify the heads of every chapter of this work would far exceed the bounds of our Review, and yet every page is so fruitful of information, that we are doubtful what to omit or what to mention. Most of our readers, we apprehend, have a general idea of the degeneracy of the papal religion when the Reformation took place: but the disputes between the Dominican and Franciscan friars may not be so thoroughly or universally known, though it must confirm every rational mind in the most rooted contempt he can have of the wickedness of the monks, and the credulity of the people, in the beginning of the sixteenth century. The Dominicans had then a most unbounded

away over the consciences of men; their order was the seminary of confessors to almost all the kings and courts of Christendom, and they presided in all the tribunals of the tremendous inquisition. Being as it were wanton in the full enjoyment of power, they gradually lost sight of that reserve and caution, or rather of that hypocrisy, which was so necessary for their profession, and thereby exposed themselves to the censure of their rivals, the Franciscans. This reduced the Dominicans to the practice of many infamous impostures to support their credit; but one particularly was carried on with such amazing effrontery and villainy as, were it not unexceptionably attested, would, to a rational mind, appear incredible. This, or somewhat like it, perhaps was the reason why Dr. Mosheim has omitted it in the body of his history; but the defect has been amply supplied in a note by his translator, Mr. Maclaine.

The stratagem in question was the consequence of a rivalry between the Franciscans and Dominicans, and more especially of their controversy concerning the immaculate conception of the Virgin Mary. The former maintained, that she was born without the blemish of original sin; the latter asserted the contrary. The doctrine of the Franciscans, in an age of darkness and superstition, could not but be popular; and hence the Dominicans lost ground from day to day. To support the credit of their order, they resolved, at a chapter held at Vimpfen in the year 1504, to have recourse to fictitious visions and dreams, in which the people at that time had an easy faith; and they determined to make Bern the scene of their operations. A person named Jetzer, who was extremely simple, and much inclined to austerities, and who had taken their habit, as a lay-brother, was chosen as the instrument of the delusions they were contriving. One of the four Dominicans who had undertaken the management of the plot, conveyed himself secretly into Jetzer's cell, and about midnight appeared to him in a horrid figure, surrounded with howling dogs, and seeming to blow fire from his nostrils, by the means of a box of combustibles which he held near his mouth. In this frightful form he approached Jetzer's bed, told him that he was the ghost of a Dominican who had been killed at Paris, as a judgment of heaven for laying aside his monastic habit; that he was condemned to purgatory for this crime, adding, at the same time, that, by his means, he might be rescued from his misery, which was beyond expression. This story, accompanied with horrible cries and howlings, frightened poor Jetzer out of the little wits he had, and engaged him to promise to do all that was in his power to deliver the Dominican from his torment. Upon this, the impostor told him, that nothing but the most extraordinary

mortifications, such as the discipline of the whip performed during eight days by the whole monastery, and Jetzer's lying prostrate in the form of one crucified in the chapel during mass, could contribute to his deliverance. He added, that the performance of these mortifications would draw down upon Jetzer the peculiar protection of the blessed Virgin, and concluded by saying, that he would appear to him again, accompanied with two other spirits. Morning was no sooner come than Jetzer gave an account of this apparition to the rest of the convent, who all unanimously advised him to undergo the discipline that was enjoined him, and every one consented to bear his share of the task imposed. The deluded simpleton obeyed, and was admired as a saint by the multitudes that crowded about the convent, while the four friars, that managed the imposture, magnified, in the most pompous manner, the miracle of this apparition in their sermons and in their discourse. The night after, the apparition was renewed with the addition of two impostors, dressed like devils, and Jetzer's faith was augmented by hearing from the spectre all the secrets of his life and thoughts, which the impostors had learned from his confessor. In this and some subsequent scenes (the detail of whose enormities, for the sake of brevity, we shall here omit) the impostor talked much to Jetzer of the Dominican order, which he said was peculiarly dear to the blessed Virgin; he added, that the Virgin knew herself to be conceived in original sin; that the doctors who taught the contrary were in purgatory; that the blessed Virgin abhorred the Franciscans for making her equal with her son; and that the town of Bern would be destroyed for harbouring such plagues within her walls. In one of these apparitions Jetzer imagined, that the voice of the spectre resembled that of the prior of the convent, and he was not mistaken; but, not suspecting a fraud, he gave little attention to this. The prior appeared in various forms, sometimes in that of St. Barbara, at others in that of St. Bernard, at length he assumed that of the Virgin Mary, and, for that purpose, clothed himself in the habits that were employed to adorn the statue of the Virgin in the great festivals; the little images, that on these days are set on the altars, were made use of for angels, which, being tied to a cord that passed through a pulley over Jetzer's head, rose up and down, and danced about the pretended Virgin to increase the delusion. The Virgin, thus equipped, addressed a long discourse to Jetzer, in which, among other things, she told him, that she was conceived in original sin, though she had remained but a short time under that blemish. She gave him, as a miraculous proof of her presence, a host, or consecrated wafer, which turned from white

to red in a moment, and after various visits, in which the greatest enormities were transacted, the Virgin-prior told Jetzer, that she would give him the most affecting and undoubted marks of her son's love, by imprinting on him the five wounds that pierced Jesus on the cross, as she had done before to St. Lucia and St. Catherine. Accordingly she took his hand by force, and struck a large nail through it, which threw the poor dupe into the greatest torment. The next night this masculine virgin brought, as he pretended, some of the linen in which Christ had been buried, to soften the wound, and gave Jetzer a soporific draught, which had in it the blood of an unbaptized child, some grains of incense and of consecrated salt, some quicksilver, the hairs of the eye-brows of a child, all which, with some stupifying and poisonous ingredients, were mingled together by the prior with magic ceremonies, and a solemn dedication of himself to the devil in hope of his succour. This draught threw the poor wretch into a sort of lethargy, during which the monks imprinted on his body the other four wounds of Christ in such a manner that he felt no pain. When he awakened he found, to his unspeakable joy, these impressions on his body, and came at last to fancy himself a representative of Christ in the various parts of his passion. He was, in this state, exposed to the admiring multitude on the principal altar of the convent, to the great mortification of the Franciscans. The Dominicans gave him some other draughts, that threw him into convulsions, which were followed by a voice conveyed through a pipe into the mouths of two images, one of Mary, and another of the child Jesus, the former of which had tears painted upon its cheeks in a lively manner. The little Jesus asked his mother, by means of this voice (which was that of the prior's) why she wept? and she answered, that her tears were owing to the impious manner in which the Franciscans attributed to her the honour that was due to him, in saying that she was conceived and born without sin.

‘ The apparitions, false prodigies, and abominable stratagems of these Dominicans were repeated every night, and the matter was at length so grossly over-acted, that, simple as Jetzer was, he at last discovered it, and had almost killed the prior, who appeared to him one night in the form of the Virgin with a crown on her head. The Dominicans fearing, by this discovery, to lose the fruits of their imposture, thought the best method would be to own the whole matter to Jetzer, and to engage him by the most seducing promises of opulence and glory, to carry on the cheat. Jetzer was persuaded, or at least appeared to be so. But the Dominicans suspecting that he was not entirely gained over, resolved to poison him; but his con-

situation was so vigorous, that, though they gave him poison five several times, he was not destroyed by it. One day they sent him a loaf prepared with some spices, which growing green in a day or two, he threw a piece of it to a wolf's whelps that were in the monastery, and it killed them immediately. At another time they poisoned the host, or consecrated wafer, but, as he vomited it up soon after he had swallowed it, he escaped once more. In short, there were no means of securing him, which the most detestable impiety and barbarity could invent, that they did not put in practice, till finding at last an opportunity of getting out of the convent, he threw himself into the hands of the magistrates, to whom he made a full discovery of this infernal plot. The affair being brought to Rome, commissaries were sent from thence to examine the matter, and the whole cheat being fully proved, the four friars were solemnly degraded from their priesthood, and were burnt alive on the last day of May, 1509. Jerzer died some time after at Constance, having poisoned himself, as was believed by some. Had his life been taken away before he had found an opportunity of making the discovery already mentioned, this execrable and horrid plot, which, in many of its circumstances, was conducted with art, would have been handed down to posterity as a stupendous miracle.'

At this time, according to Dr. Mosheim, the study of the scriptures was so rare, that when Luther arose, there could not be found, even in the university of Paris, which was considered as the first and most famous of all the public schools of learning, a single person qualified to dispute with him, or oppose his doctrine, upon a scripture foundation. The nature of religious worship was no more than a pompous round of external insignificant ceremonies; but our author is so ingenuous as to own, that before the appearance of Luther the popish divines of this century disputed with a good deal of freedom upon religious subjects, and even upon those that were looked upon as most essential to salvation. The reader, however, is to observe, that this liberty was crushed the moment it was levelled against the supremacy of the Romish see, or the temporalities of the church and the monastic orders. This part of our author's history is read with great advantage with the assistance of Mr. Maclaine's notes, which particularly clear the memory of Luther from the charge of some ignoble motives that led him to oppose the doctrine of indulgences, brought against him by some late authors, though protestants. The accounts given us by Dr. Mosheim of the fruitless personal disputations held between the popish doctors and the heads of the reformation are curious and instructive, but mortifying

tifying to the vanity of human reason and literature. The doctor has drawn the character of the famous Philip Melancthon, which has hitherto been but indifferently understood, in a new and amiable light. Mr. Maclaine is, in his notes, not quite so favourable, in some respects, to that of Luther, as Dr. Mosheim is. The progress of the Reformation in Sweden and Denmark, about the year 1530, is represented in a masterly manner by our author; and we recommend that part of his work to our reader, as we scarcely know of any other, in English, so satisfactory on that head. If Dr. Mosheim has added but little new matter to the history of the Reformation in England and France, it may be said with great justice, that he has methodized it in a most perspicuous and instructive manner. He seems not to have been equally furnished with authentic vouchers with regard to the reformation of Scotland; nor has he told us that Knox, the great apostle of the Reformation there, had notions which were destructive of all civil government, however commendable and successful he might have been in his labours for a reformation of religion. His translator has endeavoured to supply his defects from Dr. Robertson's History of Scotland, who says, that after the year 1561, 'at certain periods the name of bishops was revived there, but without the prerogatives, jurisdiction, or revenues, that were formerly appropriated to that order, and that they were made subject to the general assemblies of the clergy, and their power was diminished from day to day, until their name, as well as their order, was abolished, at the Revolution in 1688, and presbyterianism established in Scotland by the laws of the state.'

Without examining the want of precision in this passage, with regard to the short-lived state of episcopacy in the reign of Charles I. we can by no means think that this general account of it is impartial. During the period between the Restoration and the Revolution, the bishops of Scotland having English consecration, or consecrations derived from English prelates, were restored to the most unlimited exercise of their episcopal functions, and sat as lords of parliament, without being subject to the least control from the inferior clergy; and even at the time of the Revolution, episcopacy was so far from being disagreeable to the genius of the Scots, that it is certain king William would have maintained the order in that country, had not the Scotch bishops been so wrong-headed (as some of the English were) that they refused to recognize his government. It is true, some of the Scots, equally ignorant and enthusiastic, opposed episcopacy, and that the civil government in their own country at that time, in the bloody persecutions inflicted on those dissenters, was a disgrace to humanity; but

the barbarous assassination of the archbishop of St. Andrew's (whatever his demerits might have been) with other attempts of the same kind, can admit of no excuse or alleviation.

In the second section of this volume, Dr. Mosheim takes notice that the borders of the church were enlarged in the sixteenth century, by the intercourse which the European powers had with the inhabitants of America, Africa, and the maritime provinces of Asia. He discovers the interested and artful conduct of the popes and consistory of Rome in this propagation of christianity, and gives us a most concise, and in some respects new, account of the original of jesuitism at that time. His history of the council of Trent contains all that is valuable or material in hundreds of large volumes written on the same subject; and we wish that the nature of his undertaking could have dispensed with the fanatical ridiculous jargon of the disputes between the Molinists, Jesuits, Jansenists, and many other sects which, through the weakness of the French king in matters of religion, not only filled his own court and kingdom, but were disseminated into other countries, Great-Britain and Holland in particular.

The history of the Greek church, little studied by modern times, and the heresies that sprung up in it, together with the various attempts made to reconcile it (a capital point with the popes) to the see of Rome, is well executed. But it is with some concern we perceive Mr. MacLaine's love of truth, or what he conceives to be truth, has induced him to differ with Dr. Mosheim, who was a Lutheran, as to many points in dispute between the Lutherans and the Calvinists. It cannot be denied that Mr. MacLaine has often detected his original in partiality for his favourite religion. We cannot enter into particulars, but sincerely wish our translator had less wantonly gazed on the nakedness of Luther, that founder, though not father, of the Reformation. The petulancy of Dr. Mosheim's history warrants us in this distinction; for it is clear from thence that the seeds of the Reformation had been sown long before the time of Luther, though crushed by the various arts of power, bigotry, and superstition, which the doctor has most excellently described and explained. This difference between the doctor and his translator runs with some little degree of acrimony on the part of the translator through the remaining part of the volume before us.

Those small spots, however, scarcely deserve animadversion, when we reflect on the vast mass of learning and information that runs through the whole of this work. Dr. Mosheim, above all authors we have seen, is the most successful in exhibiting the mutual lights that true philosophy and true religion
throw

throw upon each other. He has given us the most striking and material particulars of the lives and doctrines of modern philosophers as well as divines; and it is only doing justice both to the author and the translator to acknowledge, that they have been candid and respectful in all the accounts they have given us of the reformation, doctrine, and discipline of the established church of England, without making any other compliments to the dissenters from it, than what the spirit of that toleration which the wisdom of our legislature has established, admits of.

We shall close our quotations from this work with a passage which, at this time, when the operations of jesuitism are more than suspected in England, we hope may be thought peculiarly seasonable. Dr. Mosheim, in treating of the doctrine of the church of Rome during the seventeenth century, shews it to be more corrupt than in the preceding ages, in the following words.

‘ If we take an accurate view of the religious system of the Romish church, during this century, both with respect to articles of faith and rules of practice, we shall find that, instead of being improved by being brought somewhat nearer to that perfect model of doctrine and morals that is exhibited to us in the Holy Scriptures, it had contracted new degrees of corruption and degeneracy in most places, partly by the negligence of the Roman pontiff, and partly by the dangerous maxims and influence of the Jesuits. This is not only the observation of those who have renounced the Romish communion, and in the despotic style of that church are called heretics; it is the complaint of the wisest and worthiest part of that communion, of all its members, who have a zeal for the advancement of true Christian knowledge and genuine piety.

‘ As to the doctrinal part of the Romish religion, it is said, and not without foundation, to have suffered extremely in the hands of the Jesuits, who, under the connivance, nay, sometimes, by the immediate assistance of the Roman pontiffs, have perverted and corrupted such of the fundamental doctrines of Christianity as were left entire by the council of Trent. There are not wanting proofs sufficient to support this charge, inasmuch as these subtle and insidious fathers have manifestly endeavoured to diminish the authority and importance of the Holy Scriptures, have extolled the power of human nature, changed the sentiments of many with respect to the necessity and efficacy of divine grace, represented the mediation and sufferings of Christ as less powerful and meritorious than they are said to be in the sacred writings, turned the Roman pontiff into a terrestrial deity, and put him almost upon an equal footing with

the divine Saviour; and, finally, rendered, as far as in them lies, the truth of the Christian religion dubious, by their fallacious reasonings and their subtle but pernicious sophistry. The testimonies brought to support these accusations by men of weight and merit, particularly among the Jansenists, are of very great authority, and it is extremely difficult to refuse our assent to them when they are impartially examined; but, on the other hand, it may be easily proved that the Jesuits, instead of inventing these pernicious doctrines, did no more, in reality, than propagate them as they found them in that ancient form of the Romish religion that preceded the Reformation, and was directly calculated to raise the authority of the pope, and the power and prerogatives of the Romish church, to the very highest pitch of despotic grandeur. To inculcate this form of doctrine was the direct vocation of the Jesuits, who were to derive all their credit, opulence, and influence, from their being considered as the main support of the papacy, and the peculiar favourites of the Roman pontiffs. If the ultimate end and purpose of these pontiffs were to render the church more pure and holy, and to bring it as near as possible to the resemblance of its divine founder, and if this were the commission they gave to their favourite emissaries and doctors, then the Jesuits would be at liberty to preach a very different doctrine from what they now inculcate. But that liberty cannot be granted to them as long as their principal orders, from the papal throne, are, to use all their diligence and industry, to the end that the pontiffs may hold what they have acquired, and recover what they have lost; and that the bishops and ministers of the Romish church may daily see their opulence increase, and the limits of their authority extended and enlarged. The chief crime then of the Jesuits is really this, that they have explained with more openness and perspicuity those points, which the leading managers in the council of Trent had either entirely omitted or slightly mentioned, that they might not shock the friends of true religion, who composed a part of that famous assembly. And here we see the true reason, why the Roman pontiffs, notwithstanding the ardent solicitation and remonstrances that have been employed to arm their just severity against the Jesuits, have always maintained that artful order, and have been so deaf to the accusations of their adversaries, that no entreaties have been able to persuade them to condemn their religious principles and tenets, however erroneous in their nature, and pernicious in their effects. On the contrary, the court of Rome has always opposed, either in a public or clandestine manner, all the vigorous measures that have been used to procure the condemnation and suppression of the doctrine of the Loyolites; and the

the Roman pontiffs have constantly treated all such attempts, as the projects of rash and imprudent men, who, through involuntary ignorance or obstinate prejudice, were blind to the true interests of the church.'

We are sorry that we must refer to the work itself for a most accurate dissection of Jesuitism, exhibited by the author, and founded upon the express doctrines of its votaries, and is such as must strike every member of regulated society and government with horror and indignation.

To conclude, we must acknowledge that our review of this excellent work is imperfect, though it has extended to an unusual length, because the variety and conciseness of its contents are such as put us under an absolute incapacity to do it justice within our proposed limits. The rational truths of religion are now so generally understood by the learned, in England, of all denominations, that we cannot doubt of our receiving their approbation, in communicating from this history a more general knowledge of it to the public, as being the most candid, the most comprehensive, and the most instructive work of the kind that has yet appeared, and such as conveys more real knowledge of ecclesiastical matters than can be found in the contents of any private library.

II. *The Lives of John Wicliff, and of the most eminent of his Disciples; lord Cobham, John Hufs, Jerome of Prague, and Zisca. By William Gilpin, M. A. 8vo. Pr. 5s. 6d. bound. Robson.*

THERE is no species of writing so entertaining as, and certainly none more instructive than, biography, provided the subject be chosen with taste and judgment, and the task executed with genius and precision. In perusing the memoirs of a remarkable personage, the reader's curiosity is indulged with a perpetual gratification; his understanding is informed, his passions are interested, his heart is warmed with emulation, and his conduct influenced by example.

Mr. Gilpin has, in our opinion, very laudably and very properly employed his talents, in transmitting to posterity the lives and characters of those reformers to whose penetration, piety, and perseverance, we in a great measure owe the purity of the religion we profess. He is also commendable for having thus vindicated the honour of his country, in ascertaining to John Wicliff his undoubted right to the title of *first Reformer*, in preference either to John Hufs or Martin Luther.

This performance is ushered in with a short dedication to the bishop of Bristol, and a very elegant poem, intitled, *The House of*
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of Superstition; by Thomas Denton, M. A. rector of Ashted in Surry. The life of Wicliff, to which is prefixed an emblematical print of him, cannot be supposed to teem with incidents that will strike the generality of readers; but they cannot fail of being very interesting to all those who have a proper idea of the superstition, insolence, tyranny, oppression, and abuses of the popish religion, from which our Wicliff endeavoured to set his countrymen free. This reformer was a great enemy to the usurpations of the Roman see; and gave no quarter in his writings and preaching to the mendicant friars, whom he justly represented as pernicious drones and debauchees. He rejected the pope's supremacy, as well as the merit of monastic vows; and he denied the real presence in the eucharist. He asserted that the scripture alone was the rule of faith; that the church depended on the state; that the clergy ought to have no temporal possessions; that the mendicant orders ought to be abolished, as well as the greater part of the ceremonies of the church; that oaths were unlawful; that dominion was founded on grace; that every thing was subject to fate and destiny; and that all men were predestined to eternal salvation or reprobation.—He inveighed against sanctuaries, pilgrimages, tythes, and prayers for the dead; but was a strenuous advocate for the marriage of the clergy. He believed in purgatory, however, and acknowledged seven sacraments; even in the doctrine of transubstantiation he seemed to waver: he looked upon confession as expedient, though not absolutely necessary; upon penance as of no merit, unless followed by a reformed life; and upon absolution as blasphemy, when practised according to the rules of the church of Rome. He declaimed against praying to saints; but thought images might be serviceable to give the vulgar strong impressions of the poverty and sufferings of Christ, his apostles, and martyrs.

After all, Wicliff, notwithstanding his eminent merit, does not seem to have been quite free of fanaticism.—His unintelligible notions about dominion's being founded on grace; and about the devil's being let loose a thousand years after Christ; his making so free with the said devil in his sermons and writings; his going about preaching barefoot in a long freeze gown; his mortified life, and a certain intemperance of zeal in his declamation, are circumstances that seem to denote that he was not a little tinged with enthusiasm.

The life of Wicliff is followed by that of his disciple Sir John Oldcastle lord Cobham, which is also adorned with an allegorical frontispiece. This gentleman was in favour with Henry V. who pathetically exhorted him to retract his errors: but he was so far from temporizing, that he flatly told the king

king, 'As sure as God's word is true, to me it is fully evident that the pope is the great Antichrist foretold in holy writ.' This reply gave such umbrage, that he lost intirely the favour of his sovereign. Indeed, lord Cobham appears to have been still a greater fanatic than his master, nor without insolence and inconsistency in his character. When he was cited in the king's presence to appear before the archbishop of Canterbury, he appealed to the pope at Rome, whose power and authority he had before disclaimed; and the king was so incensed, that he cried out, 'Thou shalt never prosecute thy appeal.' When he was examined the second time before the archbishop and his clergy, they seemed inclined enough to deal gently with him; but his zeal hurried him into some transports which in a more enlightened age might be thought a little indecent. 'The pope and you together (said he) make whole the great Antichrist; he is the head, you bishops and priests are the body, and the begging friars are the tail that covers the filthiness of you both with lies and sophistry.' Every body the least acquainted with the history of England, knows that lord Cobham, after condemnation, escaped from the Tower, and concealed himself for some years in Wales, where he was betrayed by lord Powis. Then being brought to London, he was hung alive in chains, as a traitor, in St. Giles's fields, and fire being kindled under the gibbet, was burnt to death as an heretic.

The next article is the life of John Hufs, the famous reformer of Bohemia, whose mind was first illuminated by the doctrines of Wicliff, with which he became acquainted in this manner.

'In the year 1381, Richard II. of England married Ann, sister of the king of Bohemia. This alliance opened a commerce between the two nations; and many persons, during an interval of several years, passed over from Bohemia into England, on the account either of expectancies, curiosity, or business: some on the account of study. With a view of this latter kind, a young Bohemian nobleman, who had finished his studies in the university of Prague, spent some time at Oxford. Here he became acquainted with the opinions of Wicliff, read his books, and admired both him and them. At his return to Prague he renewed an acquaintance, which grew into an entire familiarity, with John Hufs; and put into his hands the writings of Wicliff, which he had brought over with him. They consisted chiefly of those warm pieces of that reformer, in which he inveighs against the corruptions of the clergy.

'These writings struck Hufs with the force of revelation. He was a man of great sanctity of manners himself, and had the
highest

highest notions of the pastoral care. With concern he had long seen, or thought he saw, abuses among the clergy of his time, which were truly deplorable. But his diffidence kept pace with his piety; and he could not persuade himself to *cast the first stone*. He now found that he had not been singular. He saw these abuses and corruptions dragged into open light; and it even mortified him to see that freedom in another, which he had been withheld, by a mere scruple, from exerting himself.

Hufs, convinced of the truth of Wicliff's doctrines, did not fail to propagate them in Bohemia, where he soon became very popular, and attracted the resentment of the Roman see. He was summoned to appear at the council of Constance, whither he repaired on the faith of a safe-conduct granted by the emperor Sigismund, who, nevertheless, basely abandoned him to the fury of his adversaries. After a mock trial, during which he met with nothing but insults and clamour, he was convicted of heresy, and delivered to the secular arm. 'The sixth of July was appointed for his condemnation; the scene of which was opened with extraordinary pomp. In the morning of that day, the bishops and temporal lords of the council, each in his robes, assembled in the great church at Constance. The emperor presided in a chair of state. When all were seated, Hufs was brought in by a guard. In the middle of the church, a scaffold had been erected; near which a table was placed, covered with the vestments of a Romish priest.

'After a sermon, in which the preacher earnestly exhorted his hearers to *cut off the man of sin*, the proceedings began. The articles alledged against him were read aloud; as well those which he had, as those which he had not allowed. This treatment Hufs opposed greatly, and would gladly, for his character's sake, have made a distinction; but finding all endeavours of this kind ineffectual, and being indeed plainly told by the cardinal of Cambray, that no farther opportunity of answering for himself should be allowed, he desisted; and falling on his knees, in a pathetic ejaculation, commended his cause to Christ.

'The articles against him, as form required, having been recited, the sentence of his condemnation was read. The instrument is tedious; in substance it runs, "That John Hufs, being a disciple of Wicliff of damnable memory, whose life he had defended, and whose doctrines he had maintained, is adjudged by the council of Constance (his tenets having been first condemned) to be an obstinate heretic; and as such, to be degraded from the office of a priest, and cut off from the holy church.'

His sentence having been thus pronounced, he was ordered

to put on the priest's vestments, and ascend the scaffold, according to form, where he might speak to the people, and, it was hoped, might still have the grace to retract his errors. But Hufs contented himself with saying once more, that he knew of no errors, which he had to retract; that none had been proved upon him; and that he would not injure the doctrine he had taught, nor the consciences of those who had heard him, by ascribing to himself errors, of which he had never been convinced.

'When he came down from the scaffold, he was received by seven bishops, who were commissioned to degrade him. The ceremonies of this business exhibited a very unchristian scene. The bishops forming a circle round him, each adding a curse took off a part of his attire. When they had thus stripped him of his sacerdotal vestments, they proceeded to erase his tonsure, which they did by clipping it into the form of a cross. Some writers say, that in doing this, they even tore and mangled his head; but such stories are unquestionably the exaggeration of zeal. The last act of their zeal was to adorn him with a large paper cap, on which various and horrid forms of devils were painted. This cap one of the bishops put upon his head, with this unchristian speech, 'Hereby we commit thy soul to the devil.' Hufs smiling, observed, 'It was less painful than a crown of thorns.'

'The ceremony of his degradation being thus over, the bishops presented him to the emperor. They had now done, they told him, all the church allowed. What remained was of civil authority. Sigismund ordered the duke of Bavaria to receive him, who immediately gave him into the hands of an officer. This person had orders to see him burned, with every thing he had about him.

'At the gate of the church a guard of 800 men waited to conduct him to the place of execution. He was carried first to the gate of the episcopal palace; where a pile of wood being kindled, his books were burned before his face. Hufs smiled at the indignity.

'When he came to the stake, he was allowed some time for devotion; which he performed in so animated a manner, that many of the spectators, who came there sufficiently prejudiced against him, cried out, 'What this man hath said within doors we know not, but surely he prayeth like a christian.'

'As he was preparing for the stake, he was asked whether he chose a confessor? He answered in the affirmative; and a priest was called. The design was to draw from him a retraction, without which, the priest said, he durst not confess

him. 'If that be your resolution, said Hufs, I must die without confession: I trust in God, I have no mortal sin to answer for.'

'He was then tied to the stake with wet cords, and fastened by a chain round his body. As the executioners were beginning to pile the faggots around him, a voice from the crowd was heard, 'Turn him from the east; turn him from the east.' It seemed like a voice from heaven. They who conducted the execution, struck at once with the impropriety, or rather prophaneity of what they had done, gave immediate orders to have him turned due west.

'Before fire was brought, the duke of Bavaria rode up, and exhorted him once more to retract his errors. But he still continued firm. 'I have no errors, said he, to retract: I endeavoured to preach Christ with apostolic plainness; and I am now prepared to seal my doctrine with my blood.'

'The faggots being lighted, he recommended himself into the hands of God, and began a hymn, which he continued singing, till the wind drove the flame and smoke into his face. For some time he was invisible. When the rage of the fire abated, his body half consumed appeared hanging over the chain; which, together with the post, were thrown down, and a new pile heaped over them. The malice of his enemies pursued his very remains. His ashes were gathered up, and scattered in the Rhine; that the very earth might not feel the load of such enormous guilt.'

The next person who makes his appearance in this venerable list of reformers is Jerome of Prague, one of the most zealous followers of John Hufs. This man went also voluntarily to Constance, seemingly ambitious of the crown of martyrdom: but his nature shrunk on the trial; and, like our Cranmer, he signed a recantation. He was so ashamed of his defection, however, that he rejoiced when he understood he was to be brought to a second trial; and he took that opportunity of disclaiming what he had done before through the infirmity of his nature. He spoke with great spirit and eloquence; and, suffered at the stake with the same constancy which afterwards distinguished the death of Cranmer.

The best eulogium that can be made on Jerome of Prague is the following letter from Poggé of Florence to the celebrated Leonard Aretin, both zealous adversaries to the cause of this Bohemian Reformer.

'In the midst of a short excursion into the country, I wrote to our common friend; from whom, I doubt not, you have had an account of me.

'Since my return to Constance, my attention hath been wholly

wholly engaged by Jerome, the Bohemian heretic, as he is called. The eloquence, and learning, which this person hath employed in his own defence are so extraordinary, that, I cannot forbear giving you a short account of him.

‘To confess the truth, I never knew the art of speaking carried so near the model of ancient eloquence. It was indeed amazing to hear with what force of expression, with what fluency of language, and with what excellent reasoning he answered his adversaries; nor was I less struck with the gracefulness of his manner, the dignity of his action, and the firmness and constancy of his whole behaviour. It grieved me to think so great a man was labouring under so atrocious an accusation. Whether this accusation be a just one, God knows: for myself, I enquire not into the merits of it; resting satisfied with the decision of my superiors.—But I will just give you a summary of his trial.

‘After many articles had been proved against him, leave was at length given him to answer each in its order. But Jerome long refused, strenuously contending, that he had many things to say previously in his defence; and that he ought first to be heard in general, before he descended to particulars. When this was over-ruled, ‘Here, said he, standing in the midst of the assembly, here is justice; here is equity. Beset by my enemies, I am already pronounced a heretic: I am condemned, before I am examined.—Were you gods omniscient, instead of an assembly of fallible men, you could not act with more sufficiency. Error is the lot of mortals; and you, exalted as you are, are subject to it. But consider, that the higher you are exalted, of the more dangerous consequence are your errors.—As for me, I know I am a wretch below your notice: but at least consider, that an unjust action, in such an assembly, will be of dangerous example.’

‘This, and much more, he spoke with great elegance of language, in the midst of a very unruly and indecent assembly: and thus far at least he prevailed; the council ordered, that he should first answer objections; and promised that he should then have liberty to speak. Accordingly, all the articles alleged against him were publicly read, and then proved; after which he was asked, whether he had ought to object? It is incredible with what acuteness he answered; and with what amazing dexterity he warded off every stroke of his adversaries. Nothing escaped him: his whole behaviour was truly great and pious. If he were indeed the man his defence spoke him, he was so far from meriting death, that, in my judgment, he was not in any degree culpable.—In a word, he endeavoured to prove that the greater part of the charge was

purely the invention of his adversaries.—Among other things, being accused of hating and defaming the holy see, the pope, the cardinals, the prelates, and the whole estate of the clergy, he stretched out his hands, and said, in a most moving accent, ‘On which side, reverend fathers, shall I turn me for redress? whom shall I implore? whose assistance can I expect? which of you hath not this malicious charge entirely alienated from me? Which of you hath it not changed from a judge into an inveterate enemy?—It was artfully alledged indeed! Though other parts of their charge were of less moment, my accusers might well imagine, that if this were fastened on me, it could not fail of drawing upon me the united indignation of my judges.’

‘On the third day of this memorable trial, what had past was recapitulated: when Jerome, having obtained leave, tho’ with some difficulty, to speak, began his oration with a prayer to God, whose divine assistance he pathetically implored. He then observed, that many excellent men, in the annals of history, had been oppressed by false witnesses, and condemned by unjust judges. Beginning with profane history, he instanced the death of Socrates, the captivity of Plato, the banishment of Anaxagoras, and the unjust sufferings of many others: he then instanced the many worthies of the Old Testament in the same circumstances, Moses, Joshua, Daniel, and almost all the prophets; and lastly those of the new, John the Baptist, St. Stephen, and others, who were condemned as seditious, prophane, or immoral men. An unjust judgment, he said, proceeding from a laic was bad; from a priest, worse; still worse from a college of priests; and from a general council, superlatively bad—These things he spoke with such force and emphasis, as kept every one’s attention awake.

‘On one point he dwelt largely. As the merits of the cause rested entirely upon the credit of witnesses, he took great pains to shew, that very little was due to those produced against him. He had many objections to them, particularly their avowed hatred to him; the sources of which he so palpably laid open, that he made a strong impression upon the minds of his hearers; and not a little shook the credit of the witnesses. The whole council was moved, and greatly inclined to pity, if not to favour him. He added, that he came uncompelled to the council; and that neither his life nor doctrine had been such, as gave him the least reason to dread an appearance before them. Difference of opinion, he said, in matters of faith, had ever arisen among learned men; and was always esteemed productive of truth, rather than of error, where bigotry was laid aside. Such, he said, was the difference between Austin and Jerome: and though their opinions were not only different, but contradictory, yet the imputation of heresy was never fixed on either.

‘Every

‘ Every one expected that he would now either retract his errors, or at least apologize for them : but nothing of the kind was heard from him : he declared plainly, that he had nothing to retract. He launched out into an high encomium of Hufs; calling him a holy man; and lamenting his cruel and unjust death. He had armed himself, he said, with a full resolution to follow the steps of that blessed martyr; and to suffer with constancy whatever the malice of his enemies could inflict. ‘ The perjured witnesses (said he) who have appeared against me, have won their cause : but let them remember, they have their evidence once more to give before a tribunal, where falsehood can be no disguise.’

‘ It was impossible to hear this pathetic speaker without emotion. Every ear was captivated, and every heart touched.— But wishes in his favour were vain : he threw himself beyond a possibility of mercy. Braving death, he even provoked the vengeance which was hanging over him. ‘ If that holy martyr (said he, speaking of Hufs) used the clergy with disrespect, his censures were not levelled at them as priests, but as wicked men. He saw with indignation those revenues, which had been designed for charitable ends, expended upon pageantry and riot.’

‘ Through this whole oration he shewed a most amazing strength of memory. He had been confined almost a year in a dungeon; the severity of which usage he complained of, but in the language of a great and good man. In this horrid place he was deprived of books and paper. Yet notwithstanding this, and the constant anxiety which must have hung over him, he was at no more loss for proper authorities and quotations, than if he had spent the intermediate time at leisure in his study.

‘ His voice was sweet, distinct, and full : his action every way the most proper either to express indignation, or to raise pity; though he made no affected application to the passions of his audience. Firm and intrepid he stood before the council; collected in himself; and not only contemning, but seeming even desirous of death. The greatest character in ancient story could not possibly go beyond him. If there is any justice in history, this man will be admired by all posterity. —I speak not of his errors; let these rest with him. What I admired was his learning, his eloquence, and amazing acuteness. God knows whether these things were not the groundwork of his ruin.

‘ Two days were allowed him for reflection; during which time many persons of consequence, and particularly my lord cardinal of Florence, endeavoured to bring him to a better

mind. But persisting obstinately in his errors, he was condemned as an heretic.

‘ With a chearful countenance, and more than stoical constancy, he met his fate ; fearing neither death itself, nor the horrible form in which it appeared. When he came to the place, he pulled off his upper garment, and made a short prayer at the stake ; to which he was soon after bound with wet cords, and an iron chain ; and inclosed as high as his breast with faggots.

‘ Observing the executioner about to set fire to the wood behind his back, he cried out, ‘ Bring thy torch higher ; perform thy office before my face. Had I feared death, I might have avoided it.’

‘ As the wood began to blaze, he sang an hymn, which the violence of the flame scarce interrupted.

‘ Thus died this prodigious man. The epithet is not extravagant. I was myself an eye-witness of his whole behaviour. Whatever his life may have been, his death, without doubt, is a noble lesson of philosophy.

‘ But it is time to finish this long epistle. You will say I have had some leisure upon my hands : and, to say the truth, I have not much to do here. This will, I hope, convince you, that greatness is not wholly confined to antiquity. You will think me perhaps tedious ; but I could have been more prolix on a subject so copious.—Farewell my dear Leonard.’

The life of Zisca, which concludes this volume, is so well known, that we need not make any extracts from it. We shall only observe of the execution of this work, that the style is concise, terse, and perspicuous ; that the reflections are pertinent, the characters well drawn, and the incidents generally exhibited in an agreeable and interesting point of view.

III. *A new and complete System of Practical Husbandry ; containing all that Experience has proved to be most useful in Farming, either in the old or new Method ; with a comparative View of both ; and whatever is beneficial to the Husbandman, or conducive to the Ornament and Improvement of the Country Gentleman's Estate. By John Mills, Esq. Vol. III. Pr. 5s. Johnson.*

IF Mr. Mills supposes that any censures we passed on the two first volumes of his work, were dictated either by ill nature or partiality, he does us great injustice ; if he errs, it is necessary his errors should be pointed out, as they might otherwise be of very dangerous tendency, by leading the practical reader astray ;

astray; and if he is guilty of plagiarism, it is but doing justice to the original authors to mention how much he is indebted to them.

To obviate all future objections, we think it necessary in this place to observe, that the writer of the several articles containing animadversions on Mr. Mills's System of Husbandry, never, to his knowledge, had the pleasure of being in company with, or even seeing that gentleman; he has heard that Mr. Mills is a man of sense and learning, but knows no more of him, than what may be learned by an attentive perusal of his works. Can, then, the writer of these articles be thought partial? or can he reasonably be supposed wantonly to censure the works of a man whom he never saw, and who never, he believes, did him the least injury? Let our intelligent readers refer to the work itself, and we flatter ourselves, they will find our censures not ill founded, being such as must naturally occur to every mind capable of judging.

We have the satisfaction of being able to inform our readers, that Mr. Mills's third volume, now under consideration, contains near thirty pages of *original* matter, exclusive of the preface, part of which was written by our author, the remainder by the editor of the third volume of *The Memoirs of the Berne Society*. The original matter above-mentioned, we shall be careful to distinguish in the course of the present article.

As Mr. Mills's preface contains a summary of the contents of the volume, we shall permit him to speak for himself:

'Not having been able to comprise in my second volume every article relative to the management of grain; I have, in this, treated first of the enemies to corn, beginning with weeds, than which no one requires more the attention, industry, and perseverance of the farmer, who must extirpate them before he can have complete crops. I then point out the several kinds of vermin most noxious to the husbandman, and indicate the most approved methods of guarding against, or destroying them. Here, a full account is given of that formidable insect which has long desolated, and had at length almost entirely laid waste, a whole province in France. The nearness of our situation to some parts of that kingdom, and the parity of latitude between France and some of our colonies, where the same circumstances in the air may be productive of the same effects, if any of its eggs should unfortunately chance to be brought here, or carried thither, rendered it necessary to expatiate on the means of destroying that amazing pernicious brood: and this I have done the more readily, as the same precautions bid fair to extirpate every other insect that breeds in corn.—When I say, that my guide in this has been Mr. Duhamel, the reader

will justly expect that accuracy which distinguishes his works, and that success which here happily attended his labour.—The preservation of corn, both in granaries, and in transporting it in ships, an article of considerable importance to every maritime nation, concludes the second part of this treatise.

‘ Pastures, taken in a much more extensive sense than the generality of writers on agriculture have hitherto considered them, are the subject of my third part; in which, comprehending under that name whatever is, or may be, properly used for the food of cattle, I begin my first chapter with treating of such plants as may be cultivated interchangeably with corn or pulse. Almost the whole of this is new, in the light here represented, and therefore will, I hope, be of proportionably greater service; because it creates a fund of pasture, hitherto little known in this country.—The second chapter treats of what is commonly called artificial grass: an article from which our farmers have of late experienced many great advantages, but which they have not yet carried to near the perfection of which the experiments here related prove it to be susceptible.

‘ In the third chapter of this part, I have endeavoured to draw a fair comparison between the old husbandry and the new; by relating facts, which speak for themselves, and seem plainly to shew, that though the advantages of the horse-hoeing method may not be immediate, or very striking, in the culture of corn; they are indisputable in that of pulse, of roots, and of various articles which have lately enriched the essential article of pastures. Thus much is evident, even from the few trials that have been made of it in this kingdom.—I am sorry to say the few: but hope my countrymen will soon set examples; which (excepting the experiments communicated by three patriots only, in all this kingdom!) I have hitherto been obliged to borrow from foreigners.

‘ As almost every country, especially if the climate differs, has its particular sorts of natural grasses, which are the subject of my fourth chapter; I have here pointed out the means of ascertaining the comparative value of each, and have given particular descriptions and drawings of such as promise the best success in this country.

‘ The appendix at the end of this chapter was occasioned by a letter with which I was honoured by that excellent patriot the marquis of Turbilly, who, with that admirable greatness of mind which studies to extend every part of useful knowledge, was pleased to send me a particular account of the culture of the great Anjou cabbage: but too late to be inserted in a more proper place.

‘ My fifth chapter treats of a part of husbandry in which the

English have hitherto greatly excelled every other people: I mean, the inclosing of land; from which we daily reap such vast advantages, as leave room only to wonder, that there should yet remain amongst us prodigious tracts of now absolutely waste, though in fact, highly improveable, land.—How immensely might the power and wealth of this nation, the splendor and revenues of the crown, and that most important object, population, the true bulwark of the strength and glory of a state, be increased by inclosing, and cultivating, many parts of the extensive forests, heaths, and commons, in this puissant kingdom! The infinite benefits that would accrue therefrom, are evident to a demonstration.

“ I close this volume with a subject truly interesting to every inhabitant of the country, viz. the choice of proper situations to live in: for on that the health, and consequently the welfare, of them all must greatly depend.”

The weeds which Mr. Mills enumerates as enemies to corn, are bind-weed, by some called with-wind; to which are annexed Mr. Lisle's method of destroying it, and an enumeration of several foreign species of this plant (not English weeds) mentioned by Mr. Miller in his dictionary. Next follow blue-bottle, knapweed, matfellow, or centaury, all names of the same plant; and chickweed, with cockle or darnell, colts-foot, (with Mr. Lisle's observations on it) cornflag, and corn-marigold. Our author next mentions couch, couch-grass, quick-grass, knot-grass or dog-grass, and devil's-bit, dock, dyers-weed, ground-ivy, may-weed or morgan, mugwort, mullein, nettle, silver-weed or wild tansy, thistle, chickweed (the common, the first mentioned being that sometimes called spatling poppy) charlock, cow-wheat, devil in a bush or fennel flower, fenugreek, groundsel, hares-foot trefoil, straw-berry trefoil, melilot, spurrey, wild-garlick, crow-garlick or cow-garlick, wild-oats, wild poppy or red-weed, and wild-vetches.

The vermin Mr. Mills mentions, are moles and birds, as rooks, sparrows, and pigeons; with insects, as ants and pismires, which our author observes do great damage to corn in hot countries; snails and slugs, the grub, large maggot or rook-worm; worms; together with some small insects, which he mentions from the writings of Du Hamel, De Chateauvieux, Lisle, Poupart, and Tillet: but the most important of these insects is that described by Mess. Du Hamel and Tillet, which has done so much damage in the Angoumois. As it is not impossible but this insect may, some time or other, infest England, Mr. Mills has kindly extracted as much of Mess. Du Hamel and Tillet's treatise, as fills about forty-five pages of his work.

In chapter IV. where our author treats of the preservation
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of corn, the reader will find many useful observations, principally extracted from Du Hamel's *Elements of Agriculture*; after which we are presented with a *short* extract (only of about thirty pages of Mr. Mills's volume) from Du Hamel's *Traité de la Conservation des Grains, Culture des Terres, & Elemens d'Agriculture*.

We now come to the third part of Mr. Mills's practical husbandry, where he treats of pastures. Our author divides this part of his subject, namely, pastures, into three classes: 1. Those of which the roots are the principal part used for pasture, such as turneps, carrots, parsnips, parsley, potatoes, &c. 2. Those whose leaves and seeds are used for pasture; such as cabbage, cole, rape, &c. 3. Those which are properly called grass; as clover, rye grass, perennial-vetches, &c. We never before knew that either clover or perennial-vetches were *properly* called grass; that clover is *vulgarly* called so, we acknowledge, but it is certainly no species of *gramen*.

In the article of turneps, Mr. Mills has collected, from various authors, some useful observations; but candour obliges us to confess, that they might have been more methodically digested; and, indeed, if he had consulted some Norfolk farmer, he might have obtained an account of their improved method of cultivating this root, which would have been much more useful than all he has said on the subject; and would, besides, have had the additional merit of originality. In page 161, he recommends raising turnep plants in nurseries, and transplanting them in regular rows; but to this he should have added a very necessary caution, namely, to remove them very young; for if a turnep is removed after it is appled, the root does not encrease in size, but the plant runs away to seed.

The next article comprehends carrots, parsnips, and parsley, in which there is nothing worth notice; and he sets out with a mistake in saying, that carrots have only of late years been cultivated in the fields in England for feeding cattle; for in the eastern parts of Suffolk, the use of carrots for the winter feed of cattle, has been long known and practised; and it is common for the farmers there, to make carrots serve the same purpose turneps have many years done in Norfolk.

Potatoes next engage our author's attention; he relates an Irish method of planting them, extracted from Switzer, which he opposes to that of Mr. Miller. In this article Mr. Mills is very deficient; for though he allows that the Irish husbandmen excel in this culture, yet he takes no notice of their method of raising grass potatoes on lay land, nor of their manuring their stiff loams with lime-stone, gravel, or sand, as they call it, in order to procure a good crop of flax.

Of cabbages our author says but little ; it is to be hoped, however, if his work ever arrives at a second edition, he will supply the deficiency from Mr. Randall's *Treatise of the Semi-Virgilian Husbandry*, where he may also find some useful hints respecting the potatoe. Of cole or rape he says still less, tho' it is so important an article in the modern improved husbandry. In Lincolnshire, Cambridgeshire, Suffolk, Essex, and many other counties in that part of England, some hundred thousand acres of cole-seed are annually sown for feeding cattle and making oil ; yet our author bestows on this plant somewhat less than two pages. The marquis of Turbilly had not, we presume, when Mr. Mills wrote this part of his work, published his *Essay on the Culture of Cole-seed*, as practised by the Flemish Farmers, or our author would certainly have made use of it.

When Mr. Mills treats of clover, it is with his usual doubts ; his extracts are badly arranged and unconnected ; his note under page 202 is to the last degree confused ; and we must be of opinion, that he has in it entirely mistaken Mr. Miller's meaning.

In the beginning of our author's account of the culture of saint-foin, he gives various extracts from Tull, Du Hamel, Worlidge, &c. But in the conclusion he makes us ample amends, by inserting some experiments on saint-foin, communicated to him by a worthy and patriotic baronet in Yorkshire. This is not only original matter, but is also of real value ; and indeed we wish we could, for the sake of our country-readers, have extracted a part of the account ; but as it would swell this article to too great a length, we must refer the curious to page 226, & sequent.

In describing the culture of lucerne, Mr. Mills inserts in his work Mr. Rocqué's pamphlet on that subject, but without the additions or alterations of the second edition, since published, which we presume he might have had, if he had consulted Mr. Rocqué. In page 247 a very useful experiment is recorded, made by a gentleman of the army, who sowed some lucerne by way of experiment on a strong clay, in the county of Surrey, which succeeded ; and consequently shews, that lucerne, with proper tillage, will thrive on heavy as well as on light soils. The twenty-seven succeeding pages are filled with Mr. Miller's account of the culture of lucerne, extracted from his dictionary, and the account of some experiments made by Mons. de Chateauvieux. Our author is a great recorder of experiments already made public. Towards the conclusion of this article, are some short, but useful remarks on the subject, communicated by a Lincolnshire baronet, a man of sense and experience, which are worthy of attention. Our

Our author next treats of the cytifus; but as it is far from being certain that we know what plant was cultivated by the ancients under this name, he has wisely said but little concerning it. Mr. Mills's account of burnet is, we are sorry to say, confused from the beginning to the end; insomuch that we defy the most attentive reader to discover the author's meaning in various places. He is certainly either negligent or culpable, in not giving due honour to the late Peter Wyche, Esq; to whom we really owe the idea of cultivating burnet as food for cattle; for Mr. Rocque only improved on his hints and directions; and the merit of the Society of Arts consisted in adopting his intentions. This is well known to many members of the Society, the committee of Agriculture in particular, and to all Mr. Wyche's friends.

We shall pass over Mr. Mills's comparison of the old husbandry and the new, because it contains nothing *new* on the subject.

When our author treats of natural grasses, he borrows copiously from Mr. Stillingfleet; and, what is most unpardonable, in his plate of grasses, he suffers his engraver servilely to copy Mr. Stillingfleet's prints, though, if he had been the least acquainted with the subject on which he was writing, he might have gathered specimens, and had them all drawn after nature. He has also confounded the trefoils with the grasses, by treating of them under the same head. In page 346 are mentioned two grasses, in an extract from Dr. Elliot's *Essays on Field Husbandry*, which are likely to prove valuable, namely, the timothy-grass and the fowl meadow-grass; both now actually cultivated by Mr. Rocque, of Walham-Green. From the same author Mr. Mills has another extract of a singular nature, relative to the time of cutting down bushes, when they are to be extirpated. We know very well that plants will bleed more at some times than they will at others; perhaps these are the times discovered by the doctor; but we must refer to the passage in page 352 of the volume we are now reviewing. Can furze be called a grass? Mr. Mills treats of it under the head, *Natural Grass*. We have the same to say of broom, petty whin, Spanish broom, fern, worm-wood, &c. see page 361 & sequent. Our author's method of watering land, which follows soon after, is chiefly extracted from the *Memoirs of the Berne Society*.

In page 419 of this volume, Mr. Mills inserts a letter he had received from the marquis of Turbilly, concerning the culture and uses of the Anjou cabbage shrub. As this relation is curious, and likely to be useful in England, we shall here give it a place, by way of extract:

'The Anjou cabbage shrub is one of the most useful
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leguminous plants, for country people. It will grow in almost any soil, not excepting even the most indifferent, provided it be sufficiently dunged. It is but little known about Paris, and in many other places, where it might be cultivated to great advantage.

‘ The seeds of this cabbage are commonly sown in June, in a quarter of good mould in the kitchen garden, which is watered from time to time in case of drought. They will rise pretty speedily, and should be thinned soon after, wherever they stand too thick. The next care is to keep them free from weeds whilst they grow, by hoeing the ground between them. At All-saints, they should be transplanted into the field where they are to remain. They should be planted there in trenches dug with a spade, pretty deep; that is to say, they should be buried almost up to the leaves. The distance between them should be two feet, or two feet and a half, every way, according to the goodness of the soil. Particular care should be taken never to plant them with a dibble, as gardeners plant other sorts of cabbages. A layer of dung should be spread along the bottom of the trench, and the roots of the transplanted cabbages should be covered therewith. The mould taken out should then be returned back upon this dung; and, as the trench will then no longer hold it all, there will remain a ridge between each row of cabbages.

‘ Towards the middle of the next ensuing month of May, the ground should be well stirred between the plants, with a spade, or some other proper instrument, and its whole surface should then be laid quite level. After this, nothing more remains to be done, except pulling up the weeds from time to time, as they appear.

‘ Many husbandmen sow the seeds of these cabbages with those of hemp; and though this way be not so sure as the former, it often succeeds very well, especially in wet years. When the hemp is pulled up, one finds a multitude of little cabbages, which, having then a freer air, afterwards grow apace. They are transplanted at All-saints, in the manner before directed, and are preferred to those of the kitchen garden, because they are not so apt to run up to seed the next spring: for that is an accident which happens sometimes to some of these cabbages, in certain years; and it then becomes necessary to replace them by others which have not run up, and which are reserved for this purpose in a separate spot of ground.

‘ Several farmers use a plough to cut the trench for transplanting these cabbages: but then they do not remove them till the spring, and leave them in the mean while in the place
where

where they were sown. They afterwards give the earth a stirring with a spade, and lay it smooth, towards the end of May, in the manner before directed. One sees in many farms in Anjou and Poitou, whole fields of these cabbages, which are a very great resource.

‘ In the month of June, such of these cabbages, which are already large, as do not turn in their leaves for cabbaging, but still continue green, begin to be fit for use, and soon arrive at their greatest perfection, which they retain till the next spring, when they begin to run up, and afterwards blossom. Their seeds ripen toward the beginning of July, and what is intended for sowing should be gathered then.

‘ In Anjou, when these cabbages are entirely run up, they generally grow to the height of seven or eight feet; sometimes they reach to eight feet and an half high, or nine feet; and even yet taller ones have been seen.

‘ From the month of June, when these cabbages begin to be fit for use, their leaves are gathered from time to time, and they shoot out again. They are large, excellent for soup, and so tender that they are dressed with a moment's boiling. They never occasion any flatulence, or uneasiness in the stomach, and they are also very good food for cattle, which eat them greedily. They likewise increase greatly the milk of cows.

‘ Such are the properties of this kind of cabbage, greatly esteemed in Anjou, Poitou, Brittany, the Maine, and some other neighbouring provinces. In Anjou, farmers are even bound by their leases, to plant yearly a certain number of these cabbages, and to leave a certain number of them standing when they quit their farms.

‘ This cabbage forms a kind of shrub, the great utility of which may be gathered from this; that its leaves afford nourishment to men and cattle; and its stalk, which is about the thickness of one's wrist, is used for fuel, when dry. It therefore is a common saying in Anjou, that every one of the cabbages is worth five sols (two pence half penny) a year.

‘ It sometimes happens, in extreme severe winters, that some of these cabbages are frozen; and this is looked upon as a great loss, in the countries I have been speaking of: but that accident is rare; because this kind of cabbage resists frost better than most others.

‘ The ground where these cabbages are planted should be fenced in very carefully, by hedges, or ditches, in order to preserve them from the depredations of cattle, which are extremely fond of them. With this precaution, I have made several plantations of them near the houses which I have built in the midst of the heaths and commons that I have broken up
and

and improved; and they have succeeded well, though the soil is but very indifferent in many places.

‘I have, near my house in Anjou, two well inclosed fields, destined for this sort of plantation. They are planted alternately, every year, with young cabbages. When these are pulled up, after they have seeded, in the second year, at the time before mentioned, the ground where they stood is dug up, and sowed with peas or beans, the crop of which being taken off before All-saints, makes room for planting of new cabbages, at the proper season. The soil is loosened and enriched by the peas and beans, and by this means the land never is rested; nor is it ever exhausted, because it is dunged whenever the cabbages are planted.

‘These cabbages are of such excellent service to me, that I have often wondered at their not being cultivated in all the different countries of Europe. I believe they would succeed every where; and I advise all husbandmen to make plantations of them. As their seeds are not yet sold at Paris, the best way will be to procure them from one or other of the above named provinces; and there, to be the surer of them, from actual farmers.

‘I wish that this short memoir, founded on my own experience, may contribute to extend the culture of this very useful plant.’

In chapter V. our author treats of inclosing, which should certainly have been inserted in the former part of his work, for a good farmer will doubtless inclose before he either plows or sows; and Mr. Mills concludes this volume with an enquiry into the most proper situation of farms and farm-houses.

IV. *Museum Rusticum & Commerciale: or, Select Papers on Agriculture, Commerce, Arts, and Manufactures. Vol. IV. Pr. 6s. Davis.*

AS this work was evidently calculated for improving the state of our national husbandry, so we are inclined to believe it has proved of great service to agriculture. It has raised in the breasts of the British farmers a spirit of reading for improvement, and, what is of still greater importance, a spirit of communicating, for the benefit of their brethren, the result of their experience. The honest yeoman, whose patriotic spirit naturally glowed within, but who wanted a proper channel to communicate his thoughts to the public, now with pleasure seizes the opportunity offered to him of perpetuating those methods of practice which he has been taught by observation
and

and experience, by means of which so much benefit may be derived to posterity.

The volume now before us affords many striking proofs of the truth of the above remark, as the world would, in all probability, have been deprived of the Old Essex Farmer's Letters, as well as of those written by E. S.—Y.—Mago.—Ruricola Glocestris, and many other correspondents whose communications are of real utility, had the *Museum Rusticum* never been published. Nor must we, on this occasion, forget the reverend Mr. Comber, whose letters, though they may contain some dross or alloy, undoubtedly abound with much genuine and pure gold.

We shall now proceed to investigate the merit of some of the pieces which compose this fourth volume. Number I. which seems to be the production of some honest and intelligent farmer, contains proofs why adding farm to farm is greatly detrimental to the nation. This writer is a great enemy to engrossers of land; and gives some very solid reasons, why one man should not be suffered to rent almost a whole parish; a case, we believe, too often verified. The directions for pruning peach-trees, contained in Numb. IV. merit the reader's attention.

Though P. H.'s directions in Numb. VI. for stabbing hoveed cattle, are accurate and useful, yet his remarks on burnet are by far too hasty; in fact, he appears to be unacquainted with Rocque's burnet, and in the notes on the former part of his letter, he is much too philosophical for the honest farmer's reading.

Y.'s letter, Numb. VIII. on the usefulness of acquiring a knowledge of foreign practices in husbandry, abounds with good sense, but we are afraid will prove of little use to the practical husbandman.

Y. Z. who has been a very useful correspondent to this work, has communicated to the editors some experiments which may be serviceable to many: the first relates to the increase in the weight of wool when laid up in the fleece; the next, Numb. XV. contains experiments to determine the real and comparative expence of burning candles of various sorts and sizes; and lastly, the expence of burning chamber-oil in lamps with wicks of various sizes.

Numb. XIX. signed E. S. is truly curious and useful, for it contains a state of the expence of a hoed crop of wheat, and the profit of it is compared with that of the old or common husbandry. This gentleman, who, if we may judge from his style, is both a man of sense and a scholar, preserves a strict impartiality in his examination; yet we find that on 20 acres

of land, in a course of nine years only, there will be a balance of near 150l. in favour of the new husbandry.

The Old Essex Farmer, the great advocate for the subsistence and recovery of chalk on stiff clays, in Number XXII. like a true citizen of the world, is well pleased to find that the phenomenon on which he builds his hypothesis has been observed by others as well as himself; and indeed his quotations from some foreign tracts serve greatly to corroborate what he has before advanced. His doctrine will, we doubt not, be in time universally adopted, but perhaps not before the world has experienced a severe loss in the death of its author. Mr. Austin's letter, which immediately follows, is recommended to the perusal of all who have any connexion with our North American colonies.

S. R's improvement on the crane-wheel appears to be rational, and we are sorry to find it was never put in practice.

The Kentish man's letters particularly merit the attention of the practical farmer, because they contain a series of experiments made for the improvement of poor land.

We would advise the farmer who is inclined to try the new husbandry, to read with the greatest care and attention the letter signed E. S. Number XXIV. as it contains some directions relative to this subject which are undoubtedly excellent, and appear to be the result of practice.

Y's letter, recommending the use of broad wheel waggons to farmers, carries with it a great deal of reason, particularly as the writer seems to argue from facts. The next piece is truly valuable, being in our opinion the best account of the culture of madder published in our language; we cannot therefore resist the temptation of laying it before our readers.

'I have been, says this gentleman, a practical grower of madder for several years, and have tried it upon lands of various kinds; and as I apprehend the cultivation of it in England is of great importance to our trade and commerce, I am willing to communicate (through your channel) the result of my experiments to the public.

'My first trial was upon a small piece of ground near my house, of about forty perches of land, lying pretty low and moist, of a deep mellow soil, and rich black mold, a little inclining to sandy; and underneath about two feet and a half, and in some places three feet of good earth, was a bed of loose sand, with a mixture of gravel.

'I have been the more particular in the description of the nature of this land, because it produced the best English madder I ever had, both as to quality and quantity.

'In March I caused this plot to be dug a full spit deep; and

as it was under natural grafs for some years before, I took care in digging to throw the top turfas low as possible, turning the mold uppermoft, in order to prevent the grafs from springing; which had the defired effect. I alfo took care to pick out all the roots of weeds, and other noxious plants, which were found therein.

‘ In this ftate it remained above a month; then with a line I divided it into beds of five feet wide, and two feet interval between each bed, raifing them a little in the middle with fome of the earth in the intervals; then with iron rakes the beds were reduced to a fine garden-mold, leaving them a little rounding, like afparagus beds, in order to fhoot off the rain-water; and having procured fome ftrong pack-thread, at every foot diftance I tied a fmall piece of white woollen-yarn, and thus continued the whole length of the line, which afterwards ferved as a rule where to fix the plants.

‘ This line was extended the whole length, upon the outermoft bed, fix inches from the fide ridge of it; then with iron-fhod dibbles a madder-plant was fet ftrong in the ground, near every tuft of white yarn fixed along upon the line.

‘ This row being thus planted, the line was removed two feet forwards, which brought it exactly to the middle of the bed: this being alfo finifhed, the line was again removed two feet, and planted as before; and this method I continued till the whole was planted. Thus there were three rows of plants in each bed; at two feet diftance, and one foot apart in the rows; and the diftance between the innermoft row of one bed, and the outermoft row of the next adjoining bed, was three feet.

‘ During the firft fummer I kept the young madder quite clear from weeds by hand-hoeing, as foon as any appeared; and in October following I took the haulm, that over-ran the intervals, and fpread it over the beds, without cutting any off; then with a fpade I covered the haulm with the earth from the intervals about two inches thick.

‘ In this condition it remained during the winter, and in March following the young madder came up very thick and ftrong; and as faft as any weeds appeared, I kept them down by hoeing, as before; but in the fecond fummer I found there was no neceffity of repeating the hoeing after the middle of June; for the haulm was now grown fo very luxuriant as entirely covered the furface of the ground, and thereby prevented the weeds from growing; and in October I again fpread the haulm upon the beds, and covered it over with the earth in the intervals, as before.

‘ There are three good reafons for covering the madder in winter.

‘ The

‘ The first is the new dressing of the beds with fresh untried earth.

‘ Secondly, by this method deep trenches are formed at proper distances throughout the whole plantation, and consequently the beds are kept dry and healthy, and thereby the roots are prevented from rotting, which otherwise they are apt to do, if the water continues too long soaking on the beds.

‘ The third reason is still more efficacious; for by this means the haulm is entirely rotted, and the volatile salts contained therein are washed down to the roots by the winter rains, which tends more to encrease the vegetation of the plants than double the quantity of any other sort of manure whatsoever, and for this reason, because the salt, inherent in the haulm, is of the same kind with that which was before extracted out of the ground by the growing of the madder, and is now returned into the earth again, in order to renew its former office of vegetation.

‘ In the third summer very little work was required, only two slight hoeings in April and May, owing to the strength of the haulm, which covered the ground as in the preceding summer; and in October following, the roots were taken up, and this small piece of ground produced one thousand nine hundred and sixty-five pounds* of green roots, which were very large, and the madder, upon trial, was found to be exceeding good.

‘ In cultivating madder, great care is to be taken to see that every set or plant has some small fibres at the root; and this ought particularly to be observed by those who are employed in taking them out of the ground; for unskilful persons, not used to the business, very often draw up such as have no fibres, at all, and then they certainly miscarry.

‘ The best way is, to remove the earth from the mother-plant with a small hand-hoe, or some such instrument; and then you may easily find which of the young plants have fibres, and which not.

‘ In the second spring you must be cautious not to take off above two or three sets from each root; but in the third

* This is seventeen hundred, two quarters, and five pounds, and, in kind, at fifteen shillings *per* hundred, (which is a low price as madder now sells) comes to thirteen pounds three shillings and two-pence, being the produce of a quarter of an acre only; which sum, multiplied by four, makes the produce of an acre fifty-two pounds twelve shillings and eight-pence.

spring, when they are deeply rooted, you may take off almost as many as you please, without injury.

‘ The sooner the young plants are set after they are taken up, the better ; and if you are obliged to have them at a distance, so that they cannot be set again in less than three or four days after they are taken up, they must be well watered at first planting, and repeated, as often as you see occasion, till they have taken root.

‘ In dry seasons, the young plants very often die for want of moisture soon after they are planted ; and in large plantations the expence of watering would be too great ; therefore I always get my land ready early in the spring, and wait for some showers falling ; and when I find them just at hand, and sometimes in the rain, I get a great many hands, and immediately go to work, some * taking up, and others raking and planting, so that the whole is soon finished, even in a large piece of ground ; and when the plants are well watered at first, they soon take root, and afterwards they will stand a dry summer very well.

‘ In the most favourable seasons some few plants always die soon after they are set ; therefore, about three weeks after planting, you must go over your madder ground, and replace such as have failed, with the best and most likely plants ; and if the season be dry, let them be well watered at first planting ; but if, after all, you find any miscarry, (which, in a dry summer, they sometimes will do) the best way is to fill up the vacancies † with winter plants, in October following, just before you cover the haulm.

Madder may be successfully planted from the middle of March to the end of May, according as the spring is either forward or otherwise ; but if showers should happen to fall in April, this is the best month in the year for planting madder. There should be no dung of any kind laid upon the ground during the time the madder is growing, because it has been

* Women are generally employed in this work, and two men will plant as fast as six women can draw.

† In September or October, when the madder is dug up for use, you may observe, near the crown of the root, several branches thick set with small buds, and some fibrous roots growing underneath : these, when cut into lengths of about three or four inches each, and planted any time during the winter, will grow very well.

N. B. they are called winter-plants, by way of distinction.

found.

found to give the madder a bad colour; and if the land is in good heart, and proper for the purpose, there will be no need of it.

‘ About five years ago, I planted an acre of madder on a light, dry, sandy soil, which produced a tolerable crop, but nothing equal to the other.

‘ I likewise tried it upon an acre of land, of a loamy, mellow soil, somewhat sandy, about a foot deep in mold; and underneath is a cold, stiff clay: from this piece I had great expectations, as the plants thrived very well at first, but in the second summer, when the roots reached the clay, the plants died away, and came to nothing; therefore I am satisfied, a cold clay is by no means proper for madder.

‘ I have also, at this time, two other acres of madder, which I intend to take up next winter; it will then have stood three summers. The soil is a deep hazel mold, worth about twenty shillings *per* acre. Instead of digging it with the spade, I plough-trenched it at least eighteen inches deep, but managed, in all other respects, like the former. From the appearance it made last summer, I have no great expectations from this plantation, though, I fancy, it will be a saving crop.

‘ *Expences attending the culture of an acre of madder, supposing the land to be worth forty shillings per acre.*

	<i>l.</i>	<i>s.</i>	<i>d.</i>
‘ Rent for three years	—	—	6 0 0
Digging ditto at two-pence per perch	—	—	1 6 8
Dividing ditto into beds, two men one day, at one shilling each	—	—	0 2 0
Raking ditto, two men one day, at one shilling each	—	—	0 2 0
Planting ditto with two thousand plants, one day, at one shilling and six-pence each	—	—	0 3 0
Six women to take up two thousand ditto, at six-pence each, one day	—	—	0 3 0
Hoeing the first summer five times	—	—	0 15 0
Covering ditto in autumn the first year	—	—	0 6 0
Hoeing ditto the second summer three times	—	—	0 9 0
Covering ditto in autumn the second year	—	—	0 6 0
Hoeing ditto the third summer twice	—	—	0 4 6
To be paid in lieu of tythe, at five shillings per acre per annum	—	—	0 15 0
Digging ditto out of the ground	—	—	5 0 0
Total of expences	—	—	15 12 2
As I always allow my people beer when they are about this business, I may add	—	—	0 6 0
Which brings the whole expence to	—	—	15 18 2
I 3			In

‘ In the above account I have not reckoned any thing for the plants; for though they cost considerably at first, yet it is then done once for all, to any person who continues to propagate madder, as he has always a constant supply from his own plantations.

			<i>l.</i>	<i>s.</i>	<i>d.</i>
‘ Produce of an acre of madder	—	—	52	12	6
Expences	—	—	15	18	2
Clear profit	—	—	36	14	4

‘ In the business I follow, which is that of a clothier, a great deal of madder is used in dying; and being of opinion that there are many useful discoveries now lying dormant, only for want of proper methods to bring them to light, I determined to try an experiment on madder; accordingly I took twenty pounds of the green root, and having washed it clean from dirt and filth, I bruised it in a large iron mortar just before using, and with other ingredients I dyed half a pack of wool of a dark, full drab: upon examining my colour, I found it full as good as though I had used four pounds of the best umbro madder, imported from Holland; so that, according to this calculation, which is founded on experiment, five pounds of green madder-root is equal to one pound of dry manufactured madder; and as I have found this method to answer, I have continued to use the root in this condition ever since, and find it much the best and cheapest way; for the green root is bruised very easily in the mortar, and thereby saves a great expence in drying, pounding, &c.

‘ Before I quit this subject, I would advise those persons who are inclined to cultivate madder, to be very cautious in the choice of land for this purpose; for hereon their success chiefly depends. Madder being a plant that draws a great deal of nourishment, consequently the richest and deepest lands are to be chosen, and such as lie pretty low; for high lands are seldom fertile.

‘ If, by means of this letter, any of my countrymen should be excited to a laudable attempt to cultivate this useful commodity, they will probably find the directions here laid down not only useful, but necessary, as being the result of many years experience.

February 16,
1765.

I am, Gentlemen,

Your humble servant,

A CLOTHIER.

‘ P. S. I had almost forgot to give directions for preserving the green madder-root, which is easily done by covering it over with sand, or dry earth, till you have occasion to use it; and

and I have reason to believe it might be secured in this state for many years, without injury, on a dry earthen floor.'

We have already observed, that some of Mr. Comber's letters are truly valuable. To point out all the useful passages with which they abound would take up too much room: yet we must recommend to the perusal of our country readers his reflections on the culture of rye, contained in number 50. Mago's letter, which immediately follows, is also undoubtedly worthy of notice: it contains an account of some experiments made in sowing and transplanting burnet, in drilling oats, and transplanting lucerne. Y.'s two pieces marked number 62 and 63, are curious and useful; the same may be said of number 69, which in one view shews the daily, weekly, and yearly allowance of provisions for each man in the royal navy. The next letter, signed Mago, should be attentively read by all who are fond of improvements, and wish to introduce the general use of that valuable plant called lucerne.

The editors have presented the public in this volume with a most elegant quarto copper-plate, containing representations after nature of all the grasses; for gathering the seeds of which, the Society for the Encouragement of Arts has advertised premiums. The specimens for this purpose were furnished by Mr. Comber, and two writers who sign themselves Clericus and Londinensis. Such a plate will be more peculiarly useful, as some of the grasses advertised are not to be found either in Mills's Husbandry or Stillingfleet's Tracts, to which alone the candidates are referred.

In testimony of the merit of number 76, on the lateral pressure of water, we need only mention that Mr. Perry's name is at the head of it. Mr. Comber's comparative view of the profit of wheat and rye lands in the same neighbourhood, contained in number 82, has its use. Number 87 contains a very useful though simple method of making horses lye down in a stable; it consists only in tying a piece of strong packthread or laycord tight round the horse's tail, without breaking the skin, and as near the rump as possible. The Flemish farmer's method of cultivating cole-seed by transplantation, as related by the marquis de Turbilly, of which an abstract is given by Clericus in number 89, merits an attentive perusal. Number 93 describes a method of plowing peculiar to Egypt, recorded by Harselguist, who was one of the most promising disciples of Linnæus, and who first explored the natural history of Palestine and many parts of Egypt: this method consists in fixing a tube in such a manner as to convey water, from a bag, which hangs on the plowman's shoulder, to the earth near the share point in plowing.

To insert in this work such of the Society's premiums as relate to agriculture or mechanics, was certainly a prudent step; as they will, through this channel, be probably conveyed to the very people who ought to know them, which repeated publications in the news papers have never been able to effect. Clericus's botanical account, in number 99, of the several grasses contained in the plate just mentioned is a very useful illustration of it. We think the writer merits the thanks of the public for his endeavours to improve our agriculture. The directions for raising flax, contained in number 106, are excellent; and they have the additional merit of being composed by some experienced officers of the commissioners and trustees for fisheries, manufactures, and improvements in Scotland, being distributed gratis some time since by order of the above commissioners. Another essay on the culture of flax immediately follows, being an abstract of a letter published by the very accurate and intelligent Mr. Tschiffeli, in the Memoirs of the Berne Society. The two methods may thus be easily compared, and if either of them should be in any point deficient, it may be improved by the other. We would, by no means, have our readers imagine, that of the 108 pieces contained in this volume, those only we have mentioned are possessed of merit; on the contrary, we know there are many more highly useful, and if the subjects of some few are deemed trite and common, let the candid reader reflect, that the principal intention of the work is to improve the common farmers, many of whom are entirely ignorant of practices well known in parts at no great distance from their habitations.

V. *Chrysal: or, the Adventures of a Guinea. Wherein are exhibited Views of several striking Scenes, with curious and interesting Anecdotes, of the most noted Persons in every Rank of Life, whose Hands it passed through, in America, England, Holland, Germany, and Portugal. By an Adept. Vols. III. and IV, 12mo. Pr. 6s. Becket.*

IN reviewing the two first volumes of this work (see vol. 9, pag. 419) we hinted that the author writ too much from reflection, and too little from nature. He seems to have profited by our observation, for in the two volumes before us, we know that he has drawn many characters from nature, or rather from life, and consequently with truth, justice, and precision. His description of the British service by sea and land, during the late war, and the characters he introduces, may be useful even in a national sense; but the latter are so strongly marked,

marked, that it would be improper in us to say any more on that subject. It is sufficient to observe, that Mr. Chrysal, the hero and supposed author of the story, by coming into the possession of various officers in both departments, has an opportunity of exhibiting scenes and actions which historians and news-writers never knew, and had they known them they durst not have publish'd. His description of the conduct and sentiments of two noble brothers, the one a soldier, the other a seaman, proves that since our review of his two former volumes, this author has beheld *nature reflected by a true mirror*. To unbend the mind of the reader from real incidents, the novelty of which consists in the agreeable and uncommon manner of their being told, the author has, we think, very judiciously, thrown in several affecting incidents, which, though fictitious, give a relief to his living characters. In short, we think that the first book of the third volume before us is well worth the attention, not only of the public, but its governors.

In the second book of the same volume, his description of a worthy British subject, long resident in America, and deservedly honoured with distinctions and titles by his royal master, and who finds a lady wandering in the woods, who proves afterwards to be an Ephesian matron, is forced, unnatural, and improbable. We cannot approve of the unlimited, and indeed incredible, concubinage, in which the same worthy commander indulges himself with his American women; and, admitting the fact to be true, it had better have been suppressed. We have nothing to object to Chrysal, while in custody of a certain patentee; and the adventure of the baboon is a good laughable circumstance, in the description of the more than infernal monastery which he exhibits; tho' we are sorry if any part of the scenes he presents are real.

Common, or rather vulgar fame, does not at all justify Mr. Guinea, in the account of the personage who is supposed to have hanged a poor wretch, while he was feeding him with the hopes of a pardon. His description of the beau, to whom he was paid by a pawn-broker, is humorous, just, and to be often found in life: we shall give a specimen of our author's manner and genius, in his account of this beau's way of living; which, we think, is well painted, and shews great knowledge of the world. Speaking of his receiving him from the pawn-broker, he says, 'When this weighty transaction was concluded, he returned home, and changing his dress repaired to a coffee-house at the court-end of the town, where he talked over the news of the day with all the significant airs and importance of one in the secret, confirming every word he said with the authority of his cousin, this lord, or his friend that duke,

duke, till he carelessly out-stayed all his engagements for supper, when a Welsh-rabbit, and three penny worth of punch, made him amends for the want of a dinner, and he went home satisfied.

‘ Well as I was by this time acquainted with the inconsistencies of human life, I could not help being struck with the contradiction between the external appearance, and domestic economy of my new master. The former was in all the elegance of taste and affluence, while the latter was regulated by the strictest parsimony that nature could support. He lodged in a house, which opened into a genteel street, and had a back door into a blind alley, that served him whenever he chose to go out or come in incog. Here one room up three pair of stairs (but the name of the street over-balanced that, and every other inconvenience) served him for every purpose of life, in most of which he ministered to himself, undisturbed by the company of any one, but his hair-dresser, laundress, and tailor, at their appointed times. To all others he was constantly denied by the people of the house, who received all messages for him, and returned proper answers. But the manner of his life will be best described by the history of the one day, I was in his possession, the business of every day being invariably the same.

‘ As he had sat up late, it was near noon when he arose, by which genteel indulgence he saved coals, for his fire was never lighted till after he was up. He then sallied out to breakfast in a tarnished laced frock, and his thick soled shoes, read the papers in the coffee-house (too soon after breakfast to take any thing) and then walked a turn in the park, till it was time to dress for dinner, when he went home, and finding his stomach out of order from his last night’s debauch, and his late breakfasting, he sent the maid of the house for a bason of pea-soup from the cook’s shop to settle it, by the time he had taken which, it was too late for him to think of going any where to dine, though he had several appointments with people of the first fashion. When this frugal meal was over, he set about the real business of the day. He took out, and brushed his best cloaths, set his shirt to the fire to air, put on his stockings and shoes, and then sitting down to his toilet, on which his washes, paints, tooth powders, and lip-salves were all placed in order, had just finished his face, when his hair-dresser came, one hour under whose hands compleated him a first rate beau.

‘ When he had contemplated himself for some time with pride of heart, and practised his looks and gestures at the glass, a chair was called, which carried him to a scene of equal mag-

nificence

nificence and confusion. From the brilliant appearance of the company, and the ease, and self-complacency in all their looks, it should have seemed that there was not one poor or unhappy person among them. But the case of my master had convinced me what little faith is to be given to appearances, as I also found upon a nearer view, that many of the gayest there were in no better a condition than he.

‘ Having reconnoitred one another sufficiently to lay in a fund for remarks, and bandied about the common cant of compliments, the company sat down to cards, when the looks of many of them soon underwent a change. For prudential reasons my master always declined engaging in parties of this nature, but this night all his address could not excuse him. A lady, whom he had dressed at for a considerable time, happening to come late, unluckily wanted one, and seeing him, idle would take no apology. He complied therefore with the best grace he could, and invoking fortune with more fervency than he had every prayed to heaven, cut in; when chancing to fall against her, her superior luck, or skill, aided not a little by his anxiety, soon stripped him of every shilling in his pocket, and sent him home in a pensive mood, to study ways and means for raising another supply; and on this occasion I followed the smiles of fortune, and entered into the service of the winner.’

The picture and history of the female gamester, is agreeable and well told; and the colonel’s history entertaining. We cannot, however, omit observing one improbability in the history of our Guinea; and that is, his familiarity with authors, whom he has a most excellent knack at describing. The rake’s adventures in the waggon, at the inn, and at his marriage, are described with true humour.

We can however by no means approve of this manner of writing, which was first introduced into the English language by the authorefs of the *Atalantis*, to stigmatize the whig administration under queen Anne. The true secret of its success lies in taking off some strong, noted, feature, which marks the person so as not to be mistaken; and then the author is at liberty to tack to it every circumstance of infamy and falshood, that can either gratify his own malice, or promote the sale of his work.

We beg leave to observe, that to ridicule folly and to expose guilt, require different talents. If Mr. Foote had added murder, poisoning, perjury, incest, or the like crimes, to the characters of his Auctioneer, his major Sturgeon, or his Commissary, the exhibitions of those would have been received by the public with contempt and detestation; and we cannot help being of opinion, that the benefit which mankind receives
from

from the detection of fifty wicked characters, cannot compensate for the crime of traducing one worthy person.

VI. *Original Poems on several Subjects. In two Volumes. By William Stevenson, M. D. 12mo. Pr. 5s. sewed. Hawes.*

Plæbe, save, novus ingreditur tua templa sacerdos.

THIS author has taken the laudable precaution to inform the public, in black letters, that his book is entered in Stationers-hall according to act of parliament; a very necessary declaration, in an age when good authors are so apt to be injured by the piracy of booksellers and periodical compilers.

No less laudable and pious is our bard's dedication to his own father, which abounds with many warm expressions of filial love, gratitude, and veneration.

In the preface, which is sensible enough, we find one pleasant mistake, relating to our worthy friend Dr. Armstrong, whom our author mentions as an eminent physician and poet of the last age.— This is a sort of foretaste of posthumous fame which few authors are indulged with during their natural lives.

The advice which Dr. Stevenson gives to the critics is not amiss, 'Were I authorised to prescribe (says he) when the critic should put on his spectacles, and estimate the merit or demerit of my book, after dinner should be the precise period, when the mind has been (perhaps) delighted and amused with agreeable company, and gently elevated with a glass of generous liquor.' As it is uncertain, however, when we may be indulged with a good dinner and a chearful glass, we have sat down to peruse these poems fresh and tasting, when the spirits are alert, and the judgment is unclouded by the fumes and vapours of indigestion.

In the first place then, we must allow that in the first poem of this collection, intitled '*Vertumnus, or the Progress of Spring, in six books,*' we find some animated lines, and warm description: at the same time we cannot help saying, it is on the whole a crude piece, which might have been very well spared, considering that our author's countryman, Thomson, had already obliged the world with a philosophical poem of extraordinary merit on the same subject, from which, if we mistake not, Dr. Stevenson has freely borrowed.

We shall not dwell on little errors or mistakes in the rhyme, cadence, or quantity of syllables. These are indeed owing to the Scotch manner of pronunciation; such as, *severe* rhyming to *air*.

Sounds

Sounds infinitely vary'd they *præfise*,
Sink to the lute, or to the clarion rise.—
— Brooks foully sweln by many a fordid rill,
The gross *refuse* of ev'ry slimy hill.—

Instances of the bathos are not unfrequent, e. g. speaking of winter;

‘ While a dark mist of vapours round him forms,
From every quarter gathers in his storms,
And locks up all his magazines of cold;
That late requir'd the mantle's thickest fold:’

The said winter

‘ Speeds fullen to the north's congenial sky,
Where icy deserts meet his downcast eye;
Where barren tracts immense, to spring unknown,
With all the depths of wildness overgrown.’

We apprehend this last couplet is a flat poetical contradiction; inasmuch as a place *overgrown with all the depths of wildness*, implies rather a luxuriancy of spring than a want of it; if there is not still another impropriety in representing a desert overgrown with *depths*.

For flatness and anticlimax, take the following lines.

— ‘ For one thing some, some for another call,—
— Ocean and sky, at unknown distance met,
Serene, seem to reproach *their sails unset.*’—

We might swell this account with a great number of articles, but we have no pleasure in multiplying strictures; nevertheless, if every line was animated and correct, we should still complain that the poem was little else than

Versus inopes rerum, nugæque canoræ.—

Where mere description holds the place of sense.

After the ‘ Progress of the Spring,’ which takes up near one half of the first volume, we have an ‘ Ode to Spring,’ and in short, so many flowers, and plants, and shrubs, and rainbows, zephyrs, streams, and azure skies, that we are almost sick of the poetical profusion. We have observed that the Scotch bards in general, (and one in particular, who has been blind from his infancy) deal much in describing the vernal beauties of the year, which they paint with such a luxuriant pencil, that one would be apt to believe they trusted entirely to an imagination running riot in a cold, barren country, where they cannot regulate their fancy by the real exhibitions of nature. Perhaps, indeed, after a tedious and severe winter, such as one must endure in Scotland, the faint appearance of spring produces a
double

double portion of exhilaration, and the Caledonian bards make the most of it, as the best miners are found in the poorest mines. For our parts, when we read this poem, the scene of which is laid in Scotland, and find the poet expatiating on

‘The rich grape in purple clusters hung;’—

Or, describing a love-sick swain in spring, stretching himself fast by the grassy margin of a brook; — or

‘Where lime-trees from noon’s *piercing glance* to screen,
Throw over head a canopy of green;’

we cannot help subtracting as much praise from the poet’s taste and judgment, as we are inclined to grant to his genius and imagination. He puts us in mind of an adventure in which we were concerned in the days of our youth. A gentleman of a very amorous complexion, and very thin habit of body, wrote a sonnet in praise of his mistress, and resolved to sing it under her window at midnight, to an air of his own composing. The piece was replete with fire and scorching flames; but the night was extremely chill, and though the lover had wrapped himself in a great coat, his teeth were chattering with cold, while he declared in measured cadence, that he was glowing, burning, and consuming with love. Notwithstanding his protestations, his quaking and quavering increased to such a degree, that he found it impossible to execute his performance until he had borrowed an additional garment from a watchman, for which he paid half a crown. Thus equipped he continued his serenade till he disturbed the family, and the casement opening at the very instant that he sung, *I droop! I die!* he received such a salutation as had almost made his words good.—It was an unfavoury bath, which, though it cooled the heat of his love, kindled up the flames of a fever, which had well nigh scorched him to death.

We cannot pretend to particularize every poem of this collection; but candour requires that we should give the reader a few specimens of the author’s talents; and these we shall exhibit without selection.

‘On the Ruins of an old Elm.

— *Arbores loquantur, non tantum feræ.* PHÆD.

HAIL! ag’d remains of what thou once hast been,
When, mantled o’er with vernal foliage green,
For stature thy fair form unrival’d stood,
The landscape’s pride, and monarch of the wood.
O did a spark of Pope’s unequall’d fire,
The elegiac numbers but inspire,

From

From thy bare stump the laurel should arise,
And thou once more affect sublime the skies !

What revolutions, in life's strange affairs,
In stations, places, fortunes, studies, cares,
Hast thou beheld, since first thy infant root
Did deep in earth its tender fibrils shoot !
To portray all, whate'er the well-earn'd praise,
In pointed numbers, and in faithful lays,
Would occupy the fam'd Horatian quill,
Yet (strange) the catalogue imperfect still;
Or his, at once his subject and his claim,
Who sung the general passion, *love of fame*.
Yet shall the muse, content with aiming well,
Attempt a theme where others may excel.

Say, since thy birth, what undertakings plann'd,
What armies rais'd—a rumour to withstand.
In seas of their own blood what millions drown'd,
What battles fought—about an inch of ground.
What furies veil'd in sacerdotal gown,
Sent from below to turn worlds upside-down.
What arts a stain on merit to affix,
What villains wasted in a coach and six,
Thousands of Virtue's sons obscurely born,
Haply, the humblest stations to adorn.
What midnight lamps consum'd—a day to fix,
What learning spent—that three and three make six.
What spleen—our merit suffers by compare.
What noble goodly structures—built in air.
To hide us—from ourselves, what treble bars,
What marks of honour—in love's glorious wars.
What tours to distant regions—in the brain.
What contests to support—a harlot's train.
What engines rear'd—a rocket to expel.
What kingly favour shown—for pimping well.
What godlike acts of bounty—to be seen.
What grand contrivances—a knave to screen.
What pomp of language—to describe a dance.
What great resolves—in fashion to advance.
What factions form'd—to discompose a stage,
What laws to mend—the gaming of the age.
What gen'rous friendship—to ourselves avow'd.
What dignity of look—his Lordship bow'd.
What fortunes mortgag'd—that a horse may run.
What striking talents—to compose a pun.
What dreadful terrors—for a milke's sting.
What sums expended—on an insect's wing.

What loud laments—a monkey to bewail,
 What grief—for trampling on a lap-dog's tail.
 What freedoms us'd by each fierce son of thunder,
 Resolv'd—his sword and sheath shall never sunder.
 With what audacious haughty front he struts,
 Like yonder bull against some tree that butts!
 By method valiant, and by piece-meal brave,
 How much unlike himself would he behave!
 To Clodia, see how quick revers'd his plan,
 For Clodia, like a hero, kill'd his man!
 Not so mild Ned, he ne'er his rapier gor'd,
 And hence is threaten'd by each poltroon's sword.
 But let the muse to other objects turn,
 With indignation and with anger burn,
 While she but narrates, in impartial rhyme,
 What pass'd when mankind saw thee in thy prime.
 To settle faith what sanguine crouds in arms.
 What set devotions paid—to Circe's charms.
 What recollection—at a tart reply.
 What manly boldness—to maintain a lie.
 What high debates—to fix a stallion's price.
 What strength of reasoning—to defend a vice.
 What strong foretastes of heav'n, what perfect bliss,
 What chaste enjoyments—in a strumpet's kiss.
 What looks of dark design, not to disclose
 A mighty secret—which all mankind knows.
 What cordial shakes, with many a gen'rous vaunt,
 What promises—to those who nothing want.
 What looks of honest meaning—to beguile.
 What years attendance to obtain—a smile.
 What learn'd advice—a freckled brow to cure,
 What Christian calm—a pimple to endure.
 What pious multitudes to church repair,
 To take their godly nap, or see the fair.
 How ev'ry night long Sarco's fam'ly pray,
 For he defrauds his customers all day.
 Vano how like a saint, none really more,
 Just now the doctor gave poor Vano o'er:
 How Casto's voice in talking seldom sinks,
 For the best reason, Casto never thinks.
 How furious Marcia, stamping on the floor,
 Poor George (black crime) forgot to shut the door.
 What obloquy—Aurelia seeks the shade.
 What cruel jests—Amanda's roses fade.
 What endless sighs—not that Aspasia's ill,
 But O! the doctor—kept her from quadrille.

What joyful looks (apart) what triumphs vast,
 Just now Almira's husband—breath'd his last.
 How wedlock women—of fourteen adore.
 How self-deny'd to marriage—full threescore.
 How meek Fastidia gen'rously would wed,
 Could she but take a coronet to bed;
 While Chloe ventures on a man downright,
 For O — ! he danc'd most charmingly last night.
 How many maids to marry still delay,
 Because (alas) no husband comes their way;
 Because (at the mere thought compassion starts)
 If wed, whole scores would die of broken hearts !

But who can travel through the maze of life,
 Its little contests, bustlings, cares, and strife,
 Hopes, wishes, fears, in quick rotation seen
 Thy vernal bloom and thy decline between ?
 Sooner the eye may Spring's cast blossoms count,
 Or leaves in Autumn's whirling blasts that mount.
 But now, alas ! thy glory is no more,
 Thy glory wont each season to restore.
 How emblematic of man's common doom,
 Man, so conceited of his nodding plume ;
 Like thee, to see a few short summers glide,
 Then be disrob'd of all his gorgeous pride ;
 Small space between, howe'er his prospects tow'r ;
 His rites funereal and his natal hour !
 Shall mortals then on length of years depend,
 And stretch out life almost without an end ;
 To fortune, strength, to youth, or beauty trust,
 To rescue, or detain them from the dust ;
 When elms' themselves, with all their proud display
 Of branchy verdure, wither and decay ?
 Elms, that can brave the winter's northern blast,
 But by Time's stronger hand subdu'd at last.'

There are some epigrams at the end of this volume, which, out of tenderness to the author, we shall not transcribe.

In order to shew that the author is in *utrumque paratus*, either to pour the cornucopia of praise and panegyric, or wield the trenchant blade of satire, he begins the second volume with keen Iambics. He gives us three cantos of what he calls poetical characters, and more than once directs his bolts against Churchill, of formidable memory. We would have wished, for his own sake, he had not disturbed the ashes of that satirist ; for notwithstanding his declaring in a note, that he had written these strictures before the death of the said

Churchill, the reader will be apt to reflect, that though written, they were neither published nor printed; and therefore might have been better omitted, out of regard to the good old maxim, *De mortuis nil nisi bonum.*

Though we cannot afford a great deal of room for quotation, it is but just that we should make the reader acquainted with our author's stile in satire; we shall therefore insert one of his shortest essays of this kind.

Z E P H A L I N D A.

' Yes, Zephalinda fain would wed,
And venture with a man to bed;
If he can make it but appear,
His rent's a thousand pounds a-year;
The more above it still the better,
But nought below it e'er will get her.
Her darling you exact describe,
If you can him with esquires tribe;
Though it is hinted at by some,
Artists succeed might—with a plum.
Her wooer, to successful prove,
Must with his bags in hand make love;
The weightier they, our fair less nice,
Her smiles fastidious bought by price:
A guinea's jingle has more charms,
More moving pow'rs, more soft alarms,
Than all the pathos that abounds
In mere articulated sounds:
Alas! your oratorical youth
Speak freely ev'ry thing but—truth.
Come then, for Zephalinda's smile,
Who talk this unaffected style;
Above the vulgar daub of phrase,
Which always want of taste betrays.
Your language, without foreign aid,
Untaught by Johnson, can persuade;
The true laconic mode of speech,
Which scorns that sniv'ling term, *befeech*:
Come, to receive, nor ever part,
A Zephalinda's faithful heart;
And sure—till gold and virtue one,
You peace and joy must smile upon.
Nor think our fair sultana can
Impose upon the sons of men.
Who voluntar'y wears her chains,
Value receiv'd, at least, obtains.

For is she not supremely—witty,
Though blockheads hence her yoke make pity ?
Who can her beauties half display ?
Blithe, courteous, young, polite, and gay.
What further would ambition crave ?
Come then, and buy the charming slave.

Whether her suitor whig or tory,
To our fair maid's a trifling story.
Whether a Methodist, or Quaker,
He (ev'ry Sunday) serves his Maker ;
With look demure, or priestly quirk,
Obeys the high church, or the kirk.
Whether, with three-tail'd wig, or bag,
Some learn'd jurisprudential wag ;
Who nobly saves, when fools unlock it,
His client's fortune—in his pocket.
Whether a doctor of renown,
Sweeping in sacerdotal gown ;
Who knows, to charm the ravish'd fair,
All arts and sciences but—pray'r :
Or, as nice qualms ne'er overstock'd her,
A very downright carnal doctor ;
Who, when some malady has spent her,
From death can save her—to torment her.
But chief she likes, to tell the truth,
A dear, dear military youth ;
Who never can to her prove cruel,
Unless when he declines a — duel.
These all, if fortune makes them like,
With equal charm of merit strike.
Each thus, though pair'd like heav'n and hell,
Becomes the other's parallel.
Whate'er his colour, fair or brown,
With carriage up, or carriage down ;
Whether a coxcomb, fop, or cit,
With, or quite destitute of, wit ;
A boor, in fox chase garments clad,
Or court-spark, perfectly well bred :
Whether a patriot of renown,
In rolls of parliament set down ;
Or that fierce *vindicator morum*,
Some plump-cheek'd justice of the quorum :
In fine, whate'er his birth or rank,
His money landed, or in bank ;
Whate'er through life his casual track is,
A rake in theory, or in practice ;

If he can but commodious fix
 Our charmer in a coach and six,
 Such, if but physically man,
 Comes up to Zephalinda's plan :
 And justly too ; for marriage, sure,
 Is not Love's, but Ambition's cure.
 Nor rashly Zephalinda blame,
 Not anxious more for wealth, than fame,
 Who fame's pursuit so far would carry,
 As to be wretched, that is, marry.
 Say, why the rich man she affects,
 And nobly merit *poor* neglects.
 Thus, to evince her sterling wit,
 She greatly dotes on sacred writ ;
 Would have its sayings all fulfill'd,
 And all its precepts deep instill'd ;
 Concern'd, that consecrated book
 Should be for pert romance forsook ;
 (How well she on the sense has stumbled !)
 Which says, ' The proud man shall be humbled.'

His apostrophe to the Reviewers in what he calls the Conclusion of his Satires, we take in good part, and with pleasure treat him as gently as we can, consistent with that impartiality which we propose as the rule of our conduct.

The last part of the second volume is composed of a collection of elegies and epitaphs, some of which are unconscionably long, and others insipid enough.—The elegy on the cutting down of an oak takes up no less than sixty-two pages.—One of the least exceptionable is that to the memory of William Shenstone, Esq.

To the Memory of William Shenstone, Esq;

*Quis desiderio sit pudor, aut modus
 Tam chari capitis?*

• Ye sacred Pow'rs of harmony ! if such
 E'er put the sable robe of mourning on ;
 Now, when no gen'rous eye can weep too much,
 Now shed the plaintive tear, for Shenstone's gone.

Nor fled a kindred spirit to the skies
 Lamented more by all the tuneful train !
 But him they vain implore, with streaming eyes,
 To animate his gentle form again !

Ah !

Ah! not for this, death with officious grasp
Seiz'd the string'd lyre that trembled in his hand,
While to his breast his arms tenacious clasp,
And angels round but half-consenting stand!

Ah! not for this, the early sudden call,
Some radiant seraph's golden harp to tune,
While humbly he his own on earth let fall,
But ah! humanity still thinks too soon!

For Shenstone gone, while silence muses round,
Hear the sad genius of each grove bewail!
Villas return the melancholy sound,
And echoes dwell upon the mournful tale!

Sad murmurs waft it down the gurgling brook!
Sad zephyrs sigh it through the conscious shade!
To heav'n when he his blissful journey took,
Few pow'rs of song behind their Shenstone staid
Shenstone! with what enchanting voice he sung!
How smooth, how chaste, how soft, his numbers flow!
How on each note the ravish'd shepherds hung!
How did their hearts dilate! their bosoms glow!

For oft he fond deceiv'd the lengthen'd hours,
To copy Nature, made immortal hence—
How delicately love's all-gentle pow'rs
Touch'd into life his nicely-feeling sense!

How few, O nature, happily excel
In thy prime gifts, simplicity and ease?
Thy careless elegance becomes us well,
If we the ear would captivate, or please.

Say, whence the labour'd strains neglected flow,
Tho' haughty learning boasts each splended line?
Hence, would the self-proud critic deign to know,
Beyond thy rest, O Nature! we refine.

How little art imparts, when all she gives,
Vainly to rival him by thee inspir'd,
Let Shenstone tell!—but ah! no Shenstone lives,
Else angels mourn a bard from heav'n retir'd!
Heav'n claims its bards, a laurel-circled throng,
A few revolving suns to mortals lent;
From earth, if haply tarrying there too long,
To summon them, Death's on kind message sent.

Thus he, who grew immortal as he sung
The blissful pair in Eden's happy clime;
Rehearses now, with rapture on his tongue,
To gods the wonders of his theme sublime.

Thus, the remembrance all our grief renews,
 While we a Pope or Addison deplore;
 Thus mourns in elegiac verse the muse
 Britannia's boast, her Shenstone, now no more!
 But nature means no triumphs o'er her son,
 For not unkind the earth of him deprives;
 Let then no more our tears officious run,
 Shenstone still lives, while she herself survives.

On the whole, a commendable strain of virtue and religion runs through these poems. The author seems to be a good christian, and a moral man, and we doubt not, is an able physician; but we cannot in conscience allow him to be a great poet, nor admit him, according to his motto, as a consecrated flamen into the temple of Apollo.

VII. *Models of Conversation for Persons of Polite Education. Selected and Translated from the French of M. l'Abbé de Bellegarde.*
 8vo. Pr. 4s. Millar.

THIS performance is by way of dialogue, which is carried on by three friends, Arfennes, Aristus, and Timanthes. The author's method is to lay down a subject for conversation, and to illustrate it by passages from history, especially that of France. The first conversation turns upon the disorders of the passions, and, in our opinion, a very insipid conversation it is, and such as a school-boy of the third form at Westminster would be flogged for, were he to present it as an exercise. We should not be so severe in our censure could we discover in it a sentiment that is either new in itself, or containing any thing above the level of the most vulgar writer, if he has common sense. That the reader may judge for himself, we shall select the first three specimens that occur in the book, and give the separate opinions of the three prolocutors:

‘ It must be owned, says Aristus, addressing himself to his two friends, that man possesses many foibles which need reformation: He is continually running headlong into the grossest faults, when he suffers his passions to get the ascendancy over him. The greatest geniuses lose themselves, like other men, when led by passion; for it casts a shade over man; which eclipses the light of his reason. Hence proceed his caprices, his whimsical temper, his restless disposition, his doubts, his fickleness, his inconstancy, the resolutions which he forms one moment and abandons the next, and the many ill-concerted undertakings which are so often attended with such fatal consequences.

‘ Most

Most men are not ignorant of what you say, replied Arfennes; they know very well, by their own experience, the mischievous tricks which their passions play them; but then they will not take sufficient care to defend themselves from the surprizes of this domestic and dangerous enemy. The past does not long engage their attention to what may happen; but, after so many times being caught in the snare, they are ever ready to run into it again.

It is certain, continued Timanthes, that all those accidents, which render life so unhappy, are occasioned by the irregularity of some particular passion. It is impossible to take right measures for the succeeding in any affair of consequence, whilst the impressions of a violent and outrageous passion are the guides we follow. At such a time, we have not cool blood enough about us, to look forwards to the sequel of a doubtful matter, in which we may have been too precipitately engaged.

We can safely appeal to the most uninformed of our readers, whather any one of those three polite gentlemen (for so they are characterized by the author) in the above specimens of their conversation, discover talents that can be deemed superior to vulgarity itself. The instances from French authors to corroborate those notable observations, are of the same kind. They are a collection of those straws that float upon the surface of history; and, indeed, if there is any merit in the work before us, it is the abbé's art in making them good for somewhat, by discovering a subject to which they are applicable. This is, at least, like finding a wooden handle for a blade of very dull temper, and which, without the handle, must be entirely useless. But that our reader may not suspect us of being prejudiced against the abbé, we shall here give him the winding-up of this first conversation, where we might reasonably expect something new and brilliant, but we are afraid he will find it terminate in the same flat insipidity which introduced it.

Truly, says Aristus, there is no very great difference betwixt a wild beast and a man in a violent passion: he is no longer himself, he makes no distinction between friend or foe, his neighbours or a stranger: he observes no decorum, but confounds all the relations of civil society; and there is ever something whimsical and extravagant throughout his conduct. What is still more unhappy, is, that he is not in a condition to be reduced to reason, nor to be brought to listen to the good advices of his friends. For reason and passion are at eternal variance; and this is what makes the cure so rare to be effected.

The second conversation turns upon *morality*, and opens with

the character of one Cleander, who has all the means of being happy in this world, and yet is miserable because he thinks himself so, without knowing why. This character is illustrated by that of Lewis XI. of France, who ordered public prayers throughout his kingdom to prevent the north-wind from blowing; and made a vast collection of relics, believing they would secure him from death. The author gives us several other very whimsical particulars of the same monarch, which we shall omit, because they are well known to every one who has the least acquaintance with history. We cannot, however, see with what justice the author has called this a *Conversation upon Morality*, as we do not meet with a single historical instance, among the many he has brought, that can properly fall within that head. The story of the viscount Turenne restoring to her husband a lady of exquisite beauty, whom he took in the castle of Sobre, is a tawdry modernization of the continence of Scipio. The king of Navarre running after the countess of Guiche, instead of pursuing his victory at Coutras, is an action that can scarcely be brought into the class of morality. Neither can we see with what propriety our author has mentioned, under the same head, a very singular law of the English, with regard to their women, which is, that, notwithstanding a married woman should be absent above a year from home, yet, provided her husband goes not out of Great-Britain, should she, in the interim, be brought to bed, he is obliged to father the child as his own, and as such to take care of it. Our author next entertains us with a very facetious custom (as he calls it) of the kings of Guinea, who eat in one apartment and go to drink in another; what prodigious discoveries are made from an intimate acquaintance with men and books! Of the like import is the relation of a certain prince in Africa, who had a court so numerous, that they every day killed two hundred men to feed upon. If the good abbé can swallow this story he is fit to be one of his sabbé majesty's guests; and yet, as he most sagaciously observes, 'There is no accounting for taste.'

In the same conversation, we have a most instructive dissertation on the original of the custom of the Turks to carry horses tails by way of standards; which our author very gravely accounts for from their having nothing else to carry. The third of the abbé's conversations turns upon points in politics; the fourth, upon heroic virtue; and the fifth, considers how far converse with the fair sex may advantage a young man at his entrance into the world.

The author and our readers would (perhaps) be equally offended, should we transplant into this Review any more of his
flowers

flowers from the French history, or any more of his observations, which are as equally profound and curious as they are entertaining and instructive. We must not, however, omit the example he has produced of heroic virtue, in his little king Pepin cutting off, at a single blow, the head of a monstrous lion; then strutting about and asking his courtiers "Think ye, that I am worthy to command you?" The zeal and piety of our worthy abbé is remarkably eminent in proposing, as one of his models for heroic virtue, Simon de Montfort, general of the crusade against the Albigenes, whom we heretics have been taught to look upon as one of the most inhuman monsters that ever disgraced human nature; but the abbé is far from considering him in that light. After telling us that the head of this glorious hero was knocked from his shoulders by a woman,

'This hero, replied Aristus, deserved a better fate, and a death more honourable. There is a particular in his life which is very remarkable: he laid siege to the city of Beziers, which he carried by assault, and put all to the sword he found therein, in order to strike terror into the rebels, and force them to submission. This example of severity intimidated the other towns. Carcassonne believed she was strong enough to oppose the conqueror; but she was besieged, and attacked so briskly, that the inhabitants were constrained to surrender at discretion, with a rope about their necks, and their waists naked. He was more rigorous still in his punishments towards them of Carlemaudari, who made a shew of resistance: for the count picked out an hundred and fifty of the inhabitants, the most obstinate amongst them, and caused them to be burned.'

Our author's panegyric upon this illustrious general and martyr for persecution, would have been complete, had he not concealed one true circumstance of his history, which was his having set fire with his own hands to the faggots which consumed, upon one pile, those hundred and fifty obstinate heretics. The remaining examples of heroic virtue are generally taken from the Roman history. As to the last conversation, we recommend it to the perusal of all pretty masters who have just left their boarding schools.

To conclude our review of this very elaborate performance, we must be of opinion, that systems in history prove as fallacious as systems in philosophy. The abbé Bellegarde lays down certain maxims, and, Procrustes like, he hacks, mangles, and maims historical facts, to make them coincide with his maxims; every page of his book strengthens this observation. One instance out of many may suffice:

'During treaties, cessations of arms, and conferences, says Arfennes, then it is we ought to be most of all upon our guard,
to

to prevent any ſurprizes: for what could not be obtained by open force, has been often ſucceeded in by a well planned device. The count de Senlis, in order to draw Lewis Ultra Marine into the ſnare he had laid for him, who was greatly deſirous of re-annexing Normandy to his crown, made him believe that the whole province wiſhed this re-union: and that, if he would come thither in perſon, they would deliver up to him the governor of the duchy, whom they looked upon rather as an uſurper and a tyrant, than as having any lawful claim to the poſſeſſion of it. The king, abuſed by theſe ill-grounded hopes, marched directly into Normandy at the head of his troops. The Norman prince, ſenſible of his own weakneſs, had re-ſort to a ſtratagem. He demanded a conference, and affected to appear greatly intimidated. The king granted the conference, and came to it accordingly, at the village of Creſceville, between Caën and Liſieux. The Norman had taken his meaſures ſo well, that, finding his own the ſtrongeſt party, he cut in pieces all thoſe who accompanied the king, ſeized upon his perſon, and ſent him priſoner to Rouen.

If the reader will turn to the ſame ſtory, as related in the Modern Part of the *Universal Hiſtory*, vol. xxiii. pag. 248. he will find thoſe authors, who are very accurate in their vouchers, give ſo different an account of the whole of this tranſaction, that we can ſcarcely know it to be the ſame ſtory, did not the catastrophe terminate in the king's being ſent priſoner by the Normans to Rouen.

VIII. *An Eſſay on a Courſe of Liberal Education for civil and active Life. With Plans of Lectures on, 1, The Study of Hiſtory and general Policy; 2, The Hiſtory of England; 3, The Conſtitution and Laws of England. To which are added, Remarks on a Code of Education, propoſed by Dr. Brown, in a late Treatiſe, entitled, Thoughts on Civil Liberty, &c. By Joſeph Prieſtley, L. L. D. 8vo. Price, in boards, 3s. 6d. Henderson.*

IT is with ſome concern that we have ſeen of late ſo many attempts by the various grammars, dictionaries, ſpelling-books, reading and pronouncing eſſays, and other daily treatiſes of the ſame kind, to reduce the buſineſs of education (the moſt important, if not the moſt noble; of any in civil ſociety) to a mere mercenary job. Parents who have been neglected in education, are generally the moſt zealous for ſeeing their own defects ſupplied in their children. Being themſelves unqualified to judge of real merit, they take up with every pompous plauſible profeſſor who aſſures them that he is in ſole poſ-

possession of the secret of reading and pronouncing GA and GE, and that he is willing to communicate it to their son or daughter for a trifle of expence, which within these forty years would have carried either of them half-way through the course of a decent, proper, nay learned, education.

Notwithstanding this observation, which we are afraid every day's experience more than verifies, we dare not wantonly extend our censure to the modes of getting an honest livelihood by ingenious improvements of those parts of education that perhaps in former days were too much overseen. Neither are we to be understood as attacking any man in his lawful way of business. For this reason we wish Joseph Priestley, L. L. D. tutor in the languages and belles-lettres in the academy at Warrington, all success in his laudable trade (perhaps we ought to have said profession) of education, while he confines himself to those branches that are within the compass of his knowledge and abilities. We shall not even *dispute* his accomplishments with regard to executing the plan of lectures upon history which he has laid down, however strong our inducements may be, from certain passages of the Essay before us, to *question* them.

We wish Joseph Priestley, L. L. D. had given us some more unexceptionable specimen than he has done of his qualifications to fill the professorial chair of English history, than his admitting Rapin as one of the most shining lights that is to be held out for the direction of his pupils. Rapin, it is true, is often quoted as an authority, which he never could have been had not his work appeared at a time when his principles were favourable to those of an opposition formed by the best writers and politicians of the age. Lord Bolingbroke, who both disliked and despised him, found it convenient, out of hatred to Sir Robert Walpole's person and administration, to quote and praise him; and the dissertation upon parties, backed by such friends as he had at that time, had credit enough with the good people of England (who delight in history and politics) to gain admission for Rapin into their favour with as much veneration as the Turks receive the doctrines and discoveries of the Koran.

We are glad, however, now to have an opportunity of suffering Joseph Priestley, L. L. D. to become his own advocate, for which purpose we shall here exhibit a specimen of his eloquence *ex cathedra*, in which we equally admire the uncommon force of his genius for literary discoveries, the strength and variety of his style, and the beautiful rounding of his periods.

‘Man is a being endowed with *various* powers, by which he is fitted for *extensive connections*, and consequently, for *various* and

and *extensive* obligations. Moreover, the greater perfection we attain to, that is, the more we rise above the brutes, and the more exalted happiness we are capable of, the more *complex*, we may truly say, doth our internal frame grow; and, at the same time, the more *extensive*, and the more intimate are the *connections* we are capable of forming with OTHER BEINGS. Consequently, the more important is our conduct in so critical a situation, and the more attentive doth *it* behove us to be to every circumstance belonging *to it*.

'It is our great happiness and advantage, that, *complex* as our situation in life is, we have faculties capable of comprehending *it* in all *its* important relations, and of deriving the greatest benefit *from it*. But still these great advantages we cannot reap, unless we carefully consider our situation, and sedulously endeavour to accommodate ourselves *to it*.

'If we consider any particular station in life, as that of a magistrate, a physician, a general, &c. we shall immediately see, that it is impossible, either to discharge the duties, or enjoy the advantages *of it*, without thoroughly understanding *it*.'

Most profoundly didated! sentiments and discoveries worthy of professorial dignity. But, good doctor, take a little compassion on an ignorant reader who only asks for information sake, What other beings are those with whom we are capable of forming more intimate connections; are they dogs, cats, cows, or horses? Do, good doctor, let us a little into the secret. It may be of special service to some honest candidate for being tutor to the royal menagerie; for we do not find that any of the keepers of the wild ass have yet formed any such intimate connections with her as to render her tame.

Notwithstanding our profound veneration for Joseph Priestley, L. L. D. we can by no means think that the study of English history in a private academy is at all proper towards forming the minds of young gentlemen of fortune to the knowledge of the English constitution. It is a study that requires the most mature abilities; and prepossessions with regard to so important a consideration have often been attended with the most fatal consequences: nor should we be at all surprised if the legislature should not think it below their dignity to interpose in an affair that may be productive of the greatest public detriment, especially when we consider how probable it is that such private professional chairs may be filled by ignorance, bigotry, prejudice, and principles, either despotic, monarchical, or anticonstitutional. As to Joseph Priestley's dispute with Dr. Brown, concerning that phantom, that contradiction in terms, which they agree in calling a *Code of Education*, we shall only observe,

Qui Bavianum non odit, amet tua carmina Mævi.

IX. *The Oeconomy of the Gospel; in four Books.* By Charles Bulkley. 4to. Pr. 10s. 6d. Baldwin.

THE intention of this work is to exhibit a distinct representation of all the peculiar uses, principles, and duties of the gospel.

In pursuance of this design the author, in the first place, enquires what are the doctrines of natural religion, and then shews the usefulness and importance of christianity in these particulars.

The being, attributes, providence, and moral government of God; all moral obligations relative to God and man; the communication of those divine influences which are necessary to the discharge of these obligations; the terms of reconciliation with our offended Creator; the immortality of the soul, and the rewards and punishments of a future state, are, he says, original and primæval truths, and constitute the system of natural religion.

The importance of christianity with respect to these doctrines consists, he thinks, in those miraculous attestations which confirm the dictates of nature, and excite our attention to these momentous truths.

‘It is, he thinks, absolutely impossible that any subsequent revelation should turn upon more interesting points, or bring to light any doctrines more essential to our happiness than these. No new attributes of the deity can by any such revelation be discovered to us; nor any other method of obtaining his favour prescribed, different from that of sincere repentance, to which we have by this original light been so clearly directed.’

The author, in the next place, considers the nature and tendency of the religious system of Moses; the manner in which it was originally enforced; and the advantages which are now to be derived from it, in stating the evidences and illustrating the argument in proof of christianity.

On these topics, he observes, that ‘the Mosaic institution was a preservative against idolatry; the ritual it prescribed was a standing typical memento of moral truths and obligations, (a manner of instruction peculiarly adapted to the taste and disposition of the Jews) was naturally preventive of vice and wickedness, by occupying so much of their time and thoughts; and on all these accounts, as well as by its accompanying sanctions of miracle and prophecy, it has operated in a very happy subserviency to the promulgation and establishment of the gospel, and still continues to carry in it a very important efficacy of this kind.’

By

By some general observations he shews the superior excellence of the evangelical dispensation when compared with the religious institution of Moses; and then proceeds to consider the credibility of the gospel history. His arguments upon this subject he deduces from the present existence of the christian society, which, he observes, must have had its foundation in some preceding event—from the perfect agreement which there is between the evangelical writings and all other historical records—from the impossibility of assigning any reason which could have induced the author to impose upon mankind—from the time in which the history of the gospel was written, the place in which the scene of the transactions recorded in it is laid, and the appeal which has been made to it in all succeeding ages of the christian church. In the next chapter he reviews the evidence arising from miracles in favour of the divine and special authority of the gospel; and concludes the first book with some remarks on the importance of believing christianity.

In the second book he considers the pre-existence and original dignity of our blessed Saviour, his incarnation, example, sufferings, atonement, exaltation, intercession, and the peculiar discoveries of the gospel in relation to the day of judgment, pointing out those ends and uses which these evangelical doctrines are calculated to answer.

In stating the notion of atonement, he says, that ‘in whatever manner it produces this effect, whether by being a substitution in the room of the offender, or whether by being intrinsically meritorious and acceptable to the Being offended, or by any influence that it has upon the mind of the offender; still if it be a competent and well adapted means of effecting a reconciliation, and bringing the transgressor into a state of pardon and remission, it is in the strictest sense, and most literal meaning of language, an atonement for guilt contracted.

The word *atonement*, when applied to Christ, in our opinion, conveys an idea which is not to be found in the New Testament, and seems to contradict what our author says of repentance in a passage already cited. It only occurs Rom. v. 11. in the English version, and there it is evidently mistranslated; *Καταλλαγήν* should have been rendered *reconciliation*, or rather *change of state*, signifying the admission of the Gentiles into the family and kingdom of God. It is not right to say that ‘*atonement* and *reconciliation* are words exactly synonymous in their meaning and signification;’ for in the New Testament, the latter is always the reconciliation of man to God, and not the reconciliation of God to man, which is no scripture doctrine. We should avoid those expressions which give rise to unscriptural

tural notions, and should never include among the peculiar doctrines of the gospel the peculiarities of theological systems.

In the third book, the author treats of the personality of the Holy Spirit, his original and essential dignity, his offices and relative character, and particularly points out the practical and moral uses to which these doctrines are to be applied.

Speaking of the offices of the Holy Spirit, he says that 'he is our intercessor before the throne of divine and sovereign majesty; not indeed in that high and eminent degree in which the same character belongs to the great Redeemer; but still *he makes intercession for us*; and that *with groanings which cannot be uttered*, with an inexpressible intenseness and ardor of devotion.

As we are told that there is but one mediator between God and man, the man Christ Jesus, we suspect the propriety of the common translation of that passage, Rom. viii. 26. upon which our author has founded the doctrine of the Holy Spirit's intercession with God the Father in favour of mankind. We have moreover no idea of an advocate pleading with *unutterable groanings*, and therefore we are rather inclined to think that the words *το πνευμα υπερειντυγγανει υπερ ημων στεναγμαις αλαλητοις*, should have been translated to this effect; *in our secret groanings the Spirit interposes in our behalf*; that is, by directing us under affliction, or persecution, and qualifying the silent aspirations of the heart by his influence. See ver. 23. and 2 Cor. v. 5. where the right disposition of the mind under the pressures of life is ascribed to the Spirit*.

The fourth book contains an account of the holy angels, the fallen angels, the peculiar discoveries of the gospel relating to a future state, baptism, the Lord's supper, and the moral duties peculiar to the gospel.

In his enquiry into the defection of the apostate angels, he says, 'In what particular overt-act their crime consisted, or whether in any; whether it was not wholly confined to the perverse inclination of their will, not less perfectly discernible to the sovereign mind in its inmost secrecy, than by the most outrageous acts of rebellion, it is not for us to say. I cannot, however, but concur in that modest censure that has been passed upon supposing them capable of forming any such design, as that which seems to have been imputed to them by our great poet †. To think in the literal sense of that language, if this was indeed the poet's, of deposing the great monarch of the universe, and of disputing with him the em-

* In what respect these operations of the Spirit were peculiar to the first ages of the church, is a point which we shall not here discuss.

† Milton. B. I. 49.

pire of nature, is an absurdity too gross to consist even with the least degree of rationality, much more to have been admitted by beings so eminent and superior in the state of intellectual natures.'

In his representation of the peculiar discoveries of the gospel relative to a future state, he observes, that 'our Saviour inculcated this doctrine not as a new, unheard of principle then first published to the world, but as a sentiment familiar to the minds of those to whom he was addressing himself, and which it was one principal design of his office, as a prophet of the most high God, to awaken, cherish, and improve.' The connection which we are to have with those exalted beings, or, on the contrary, those forlorn and wretched spirits which revelation has displayed to our intellectual view, the day of judgment, and the resurrection, or restoration to an embodied state, our author reckons among the peculiar discoveries of the gospel.

On baptism he observes, that 'to imagine forgiveness of sins is in any other way connected with it, than as our serious compliance with that ordinance, and just improvement of it may be the effectual means of establishing the virtue of our tempers, and ensuring the integrity of our lives, to imagine, that it is for its own sake, or on account of any acceptableness or efficacy in the thing itself, independently of its moral views and consequences, and without any regard had to the serious disposition accompanying it, or its purifying and reforming effects upon the mind, available for the obtaining of that forgiveness, is to represent the ordinance itself as an idle and senseless charm, and to derogate, in the highest degree, from the character of that supreme being, whom, upon any such principle, we suppose to be pleased with it. For what is it but to be pleased with trifles instead of virtue? with things that have no influence at all upon the happiness of mankind, instead of those that have the greatest and most extensive?'

Our author's account of the Lord's Supper is equally rational and agreeable to the scope and tenor of the gospel. He considers it as an affectionate, a social, and a frequent commemoration of our Saviour's love, as an expressive and lively representation both of the privileges which we derive from the gospel, and of the duties which are incumbent on us as the professors of it.

In the last chapter he enumerates those moral duties which are peculiar to the gospel, and founded upon relations which it alone has discovered; such as the love, the gratitude, and veneration which we owe to our Lord Jesus Christ, &c.

In the conclusion he exhibits a summary view of the excellence

lence and perfection of the gospel scheme, and shews how utterly improbable it is, that a religious institution of this character should have been the mere fiction of human fancy.

In this performance the author has ascertained the boundaries between evangelical revelation and primæval light, collected into one body the peculiar doctrines of the gospel, and pointed out their true and ultimate design with great moderation, accuracy, and judgment.

X. *Interesting historical Events, relative to the Provinces of Bengal, and the Empire of Indostan. With a seasonable Hint and Persuasive to the Honourable the Court of Directors of the East India Company.* By J. Z. Holwell, Esq; Part I. 8vo. Pr. 2s. 6d. Becket.

A Man who has, or thinks he has, a tolerable knack at writing, who retires in easy circumstances to a pleasing retreat after a life of bustle and business, is in a dangerous way if he can find access to the press, or if his friends do not take care to keep him from pen, ink, and paper. Mr. Holwell has long teemed with Indian intelligence; and notwithstanding the various issue of his brain now upon the town, he is again lying in with *Interesting Historical Events*, the first part of which he is here delivered of, and is pregnant with the remainder.

We can ourselves remember a Scotch gentleman, who, after a long residence in Holland as a merchant, obtained a seat in the British parliament, where he was a frequent speaker, but was always sure to usher in every speech in the following terms; "Mr. Speaker, Sir, it is a laudable practice amongst the Dutch, that wise people, who ought to be our patterns in all matters relating to trade and government." Mr. Holwell, in his introduction to this piece, reminds us of our Scotch friend. A long residence among the Gentoos in the East-Indies had invited him to employ his leisure hours in studying their history, and in translating their *Shastah*, which he tells us is the scripture of the Gentoos; and in perusing it, he distinctly saw, that the mythology, as well as the cosmogony, of the Egyptians, Greeks, and Romans, were borrowed from the doctrines of the bramins, contained in this book, even to the copying their exteriors of worship, and the distribution of their idols, though grossly mutilated and adulterated.

Our author is not singular in his admiration of a study to which he has perhaps intensely applied. Scaliger preferred Virgil to Homer, as Casaubon did the *Satires* of Persius to those

those of Horace; Mr. Sale, a learned and worthy Englishman, studied the Alcoran till he was more than half converted to mahometanism; and Montesquieu talked and wrote of the English constitution, till he became in love with it, though it is plain he did not understand its first principles. As we never had the supreme happiness of seeing this same Shastah, we shall give Mr. Holwell credit for all he says, though we heartily wish that he had laid down some critical rules to prove this same Shastah not to have been a rhapsody collected by some zealous Asiatic or European, from the Egyptian, Greek, and Roman writings, and imposed upon the Gentoos, who by all accounts are the most credulous set of mortals in the world. This is the more probable, because from the twelfth to the fifteenth century there was a prodigious intercourse between the Arabs, Arminians, Jews, and other nations, half christians half heathens, and those East-Indian Gentoos. Neither the universal reception the Shastah may meet with as the standard of religion in that country, nor Mr. Holwell's private conviction as to its antiquity and authenticity, will have much weight with the public, unless supported with critical characters to prove both.

Our author informs us, that at the capture of Calcutta in 1756, he lost many curious Gentoo manuscripts, and among them two very correct and valuable copies of the Gentoo Shastah. This puts us in mind of Boniface in the play, "Ah, master, what a delicate loin of veal we had yesterday!" Mr. H. has, by the lump, condemned all authors, from Arrian down to the abbé de Guyon, who have treated of the affairs of the Hindoos (meaning, we suppose, the Gentoos) and the religious tenets of the bramins. He is severe upon the modern authors, who are chiefly of the Romish communion, and therefore, from superstitious zeal, depreciate and traduce the mythology of the venerable antient bramins.

'Having, says he, transiently mentioned the Viedam and Shastah, (the Gentoos scriptures) it is necessary I should inform you—The book first named, is followed by the Gentoos of the Mallabar and Cormandel coasts, and also of the island of Ceylon.—The Shastah is followed by the Gentoos of the provinces of Bengal, and by all the Gentoos of the rest of India, commonly called India Proper; that is to say—the greatest part of Orissa, Bengal Proper, Bahar, Banaras, Oud, Eleabas, Agra, Delhy, &c. all along the course of the rivers Ganges and Jumna to the Indus.

'Both these books contain the institutes of their respective religions and worships, as well as the history of their ancient rajahs and princes; often couched under allegory and fable; their antiquity is contended for by the partisans of each—but

the similitude of their names, idols, and great part of their worship, leaves little room to doubt, may plainly evinces, that both these scriptures were originally one.—And if we compare the great purity and chaste manners of the Shastah, with the great absurdities and impurities of the Viedam, we need not hesitate to pronounce the latter a corruption of the former.—All that I need add here is, that my remarks follow the Shastah only.

‘Taste in reading differs as much as in the choice of viands : what proves a delicious morsel to one, is disgustful to another. I was never invited to a feast in my life, that I did not regret the absence of a bill of fare :—therefore to save you from this difficulty, I here present you a list of what is provided for your entertainment in the following sheets, in eight courses ; so that if your stomach does not stimulate you to taste the whole, you will be enabled to fall to on that dish which may best suit your appetite.

‘I. General.—A short history of the succession to the empire of Indostan; from Aurenge Zebe to Mahomet Shaw.—This subject has been already touched upon by my ingenious friend Mr. James Frazer, but being foreign to his more immediate concern (the invasion of Nadir Shaw) he has touched it so slightly, as to convey a very imperfect idea of the circumstances attending the many astonishing changes that happened in this short and memorable period. These particulars I was favoured with at Patna, A. D. 1733, by a sensible Armenian, who resided alternately at Agra and Delhy, in a civil post of some trust, under the emperors during the course of these transactions.

‘II. Transactions in the subahdaary of Bengal, from the period that Jaffier Khan ruled these provinces, to the usurpation of the government by Aliverdi Khan, with the extraordinary circumstances attending the rise of this last mentioned soubah, and his brother Hodjee Hamet.

‘III. A summary account of the provinces of Bengal, (properly so called) its principal towns, their bearings and distance from each other, and from Calcutta ; with an estimate of their revenues, and a seasonable persuasive hint to the gentlemen in the *East-India* direction.

‘IV. A summary view of the fundamental religious tenets of the Gentoo's followers of the Shastah.

‘V. A short account from the Shastah of the creation of the worlds, or universe.

‘VI. The Gentoo manner of computing time, and their conceptions touching the age of the worlds, and the period of their dissolution.

VII. An account and explanation of the Gentoo fasts and festivals, with a representation of their grand feast of the Dru-gah, comprising a view of their principal idols, and the genealogy of their subordinate deities. — If the fasts and festivals of any nation are clearly understood, there wants little more to convey to us a distinct idea of their religious principles; the one being the only true criterion of the other.

VIII. A dissertation on the Gentoo doctrine of the metempsychosis, improperly called Pythagorean, by all who have wrote on this subject, hitherto so little understood.

We cannot here help recommending to our readers the brief account of a voyage to India, undertaken by M. Anquetil du Perron, to discover and translate the works attributed to Zoroaster, and read before the Royal Academy of Sciences in the year 1762; and likewise the same M. Perron's account of the MSS. attributed to Zoroaster, and of the other works relating to the religion of the Perses, which he has deposited in the king of France's library. They who are fond of such kind of learning may possibly find some entertainment in comparing those two tracts with Mr. Holwell's Account of the Gentoo religion, when it shall appear in public.

With regard to the particulars communicated to our author by a sensible Armenian in 1733, we must beg Mr. Holwell's pardon if we once more borrow an expression from Mr. Boniface; '*A sensible Armenian is a very good travelling name*;' but shall take leave to give him very little credit, unless Mr. H. produces some better authority for his veracity than a mere *ipse dixit*. Those *sensible* people, and oral informations, have long corrupted and confounded true history. With regard to the charge of plagiarism brought by Mr. Holwell against the author of *Reflections on the Government of Indostan, &c.* perhaps *much may be said on both sides*; and we shall not at all be surprized if the culprit, provided he is alive, should, with Martial's plagiary, retort the charge with a *fur es*. We shall, however, with great patience, defer our judgment, and if no such claim is entered, Mr. Holwell shall have credit for being the original author; though in courts of justice, it is no very favourable circumstance for the plaintiff when he does not prosecute within four years after the fact is committed. We shall likewise, with the same impartiality, forbear giving any opinion concerning Mr. H's account of the Gentoos and their religion.

We are now supposed to enter into the body of the history, which is most solemnly introduced by the author with a string of reflections, not much the worse for wear, as they have not been prefixed to above five thousand other histories. The
first

first chapter contains the succession of the Mogul emperors; from Aurenzebe, in which we find very little that is new, or, if new, interesting. Ministers betraying their princes, princes cutting the throats of their relations, and the latter wading to power or empire through seas of blood, form what we may call the feat total of this period.

Chapter the 2^d containing transactions in the subahdary of Bengal, from the year 1717 to the year 1750. inclusive, affords more entertainment. There we see two Tartar brothers, strangers and wanderers, and men of very different casts, Aliverdi Khan and Hodjee Hamet, worm themselves into the confidence of a great prince, contriving, and at last compassing, his destruction and death. The name of that unhappy prince was Suffraaz Khan; and in 1742 he was succeeded in the subahship by Aliverdi Khan, the traitor who defeated and killed him. The invasion of Bengal by the Maharattas succeeds, and gives us a frightful picture of a noble country desolated by war.

The third chapter consists of matters not properly historical; and ends with certain strictures upon the East-India company's trade, in which the author descends so low as to recapitulate some temporary news-paper disputes, to which we must refer our readers. To conclude, we cannot think that the public stood in any need of the information contained in the volume before us; and the author certainly ought to have supported his narrative with better authorities than a dictatorial stile, and reflections that lose all force and dignity in their travels between the closet and the counter.

XI. *Short Remarks upon autumnal Disorders of the Bowels, and on the Nature of some sudden Deaths, observed to happen at the same Season of the Year. Thoughts on the natural Causes of the Bile's Putrescency, and its Noxiousness in the Circulation. Physiological Thoughts on Spasms, and the Seat and Origin of them in the Animal Oeconomy.* By Andrew Wilson, M. D. Fellow of the Royal College of Physicians at Edinburgh. 8vo. Pr. 1s. 6d. Wilson and Fell.

THOSE gentlemen who have studied the art of medicine at Edinburgh, generally return from thence so brim-full of theory, that it runs over once or twice every season for the benefit of the public, and then we have books, pamphlets, and essays, replete with new systems of medicine and philosophy.—We think there should be a form of prayer in the Liturgy, for the support and encouragement of those students, who, in the course of their education, are obliged to peruse

every article of the medical library, from the works of Hippocrates to the lucubrations of Dr. Andrew Wilson.—Not that we would be thought to reflect upon the piece before us as the lowest step of the anticlimax; no, we must own there is a vein of ingenuity and observation which runs through the whole. We only wish the doctor's matter had been a little more digested; and that, as he seemed so well-disposed to instruct his fellow-creatures, he would confine his communications to the channel of practice and experience.

This pamphlet is dedicated to Dr. John Rutherford, professor of the theory and practice of medicine in the university of Edinburgh; whom the author respects as his master, and esteems as his friend.

In his introduction, he proposes to give a short and clear definition of the distinguishing characters of those disorders to which the bowels are subject after long continued heat, upon the decline of summer, or even the approach of winter, if the weather proves remarkably open. To these definitions, however, he subjoins no method of cure, because he thinks there are such antipathies, and singularities of constitution, as render the mention of particular medicines, or forms, of very limited use.

‘In order to give something of a connected view of autumnal disorders of the intestines, says he, I thought it would not be improper briefly to resume, in the beginning of this paper, the plan of the Essay on the Dysentery.

‘The thoughts upon the bile in the second paper, were naturally suggested by the subject of the preceding one. The doctrine of the four humours or temperaments, and of the four elements, upon which the temperaments were founded, and out of which they are supposed to be composed, has been long neglected and laid aside, though universally taught and received by the ancients; with how much justice I will not take upon me to determine: but the celebrated and judiciously cautious Boerhaave, who may be esteemed the prince of mechanic physicians, judged that distinction useful and necessary. Now, though both chemical and mechanical knowledge and reasoning, chastely used, are capable of giving great improvement to physic, and in many respects have done so; yet I may be allowed to presume, that in some cases they would be more usefully applied in explaining, and rendering more intelligible, these, and some other doctrines transmitted from antiquity, than in totally discarding distinctions, which were universally regarded by the greatest and most successful physicians of antiquity, and in former ages, in regulating their practice. If I am not mistaken, even Hippocrates and Galen have considered

ed these temperaments not only as characteristic of different natural constitutions, but as what constitutions can be in some measure changed into, by the difference of seasons and the situations of places. It is very certain that many of these diseases, which were once accounted for by predominacy, or vitiation of the bile; such as fevers, quartan and other intermittants of bad types, are autumnal ones: and it seems also certain, that great and long continued heats have a tendency some how or other, to impress the bile with an unfavourable character, with some kind of malignancy or other, however it may be explained.

‘ The last short essay is professedly physiological, or rather speculative. The reasoning is, however, founded upon two facts certainly existing in the human constitution: these are the ultimate fibres, and the substance of animal heat, and their conjunct longitudinal or progressive influence in supporting both the involuntary and voluntary functions of life. When, so far as can possibly be traced, one perceives the most accurate and refined mechanism in every part, it is even more than plausible; to presume that it subsists and is carried on far beyond the limits of our gross senses, which are confined to a very contracted horizon. Though I never called in question the union of soul and body, in every rational creature capable of receiving the knowledge of a Creator, yet I cannot persuade myself that mechanism is any necessary link of the chain which connects either occult quality, general law, or what is truly immaterial, to what is material. When I am conscious that every organ of sense is a piece of inimitable mechanism, I cannot help concluding, that the exercise of every sense must be the direct effect of that mechanism. The exquisite refinements with which all the operations of nature are carried on, and the mechanical adjustment of all the parts, so far as the connection between cause and effect can be either traced or necessarily inferred, teaches us both to suppose, that the progression of mechanism is to us at least interminable in the construction of things; and at the same time, that limited creatures ought not to be dogmatic, in taking upon them to define the manner of its existence too peremptorily: seeing mechanism may hold out, and yet be carried on in a manner quite different from our best conjectures; which can be no standard for judging infallibly, of the method in which an infinite artist may adjust and terminate his machinery. It follows, that even the most plausible theory ought neither to be considered as absolutely certain, nor trusted to as a sufficient guide in practice, further than it is either a necessary inference from certain fact, or supported by experience and observation, evident symptoms and their natural indica-

tions, which are just and true, and the only sure foundation of practice, whether we can explain them satisfactorily or not. Therefore any observations which are to be found in this paper, particularly towards the close of it, are offered as no certain inference from the reasoning; but as hints intended to be useful, though the rest of it should be no more than a piece of speculative entertainment.'

From this quotation, the reader will see what he has to expect in the perusal of the performance, which is not, we apprehend, of such consequence as to require from us a particular discussion; we shall only observe, that the language is neither very correct nor perspicuous, nor free from Scotticisms, such as *predisposing* for *predisposing*, and *these* continually mistaken for *those*, through the whole extent of the pamphlet. With respect to the matter, there are some few practical observations which may be useful; as for the theory of the nerves, the bile, the animalized venous blood, the balance betwixt the two motions of the circulating fluids, animal heat, fire, electricity, irritability, volition, sensation, and vital action; these are all very ingenious speculations, which may stand like so many gay landscapes in the clouds, till the next puff of some other theorist blows them away, — 'then they fleet;

— And like the baseless fabrick of a vision,
Leave not a track behind.'

MONTHLY CATALOGUE.

12. *The Temple of Gnido: a Poem. From the French Prose of M. Secondat, Baron de Montesquieu. By John Sayer, M. A.*
4to. Pr. 1l. 1s. Woodfall.

SINCE we undertook the office of Critical Reviewers, we have had frequent experience that it is far more dangerous to tickle an ass than to drub him. Two animals of that kind have fallen under our cognizance within these few months, the authors of *Electra* and the translation before us. Indeed the treatment we have received from both is enough to make us forswear good-nature. We put our invention on the rack to find somewhat to say that could serve them, without our departing from the justice we owe the public. We thought we had succeeded; but, behold! instead of seeing the animals lick our hands, both set up a-braying, kicked out, and threw dirt in our faces, only for stroking, instead of threshing them.

The reader, from what we have said, is not to imagine that we are at any time partial in favour of the long ear'd breed; but, to let him into a secret, we are very apt to indulge the milk

milk of humanity by favouring distress; nor do we think, as critics, we are obliged to the rigid observance of the rule Cicero lays down for historians, *Ne quid falsi audeat, ne quid veri non audeat*; for though we never venture upon an *untruth*, yet we confess it with shame and sorrow, that when distress has pleaded in behalf of an author, we have not told *all the truth*; and we now begin to see our sin in our punishment. We knew nothing of this same translator, Sayer; nor did we ever, to the best of our recollection, see his person or hear of his name, before the publication in question brought it to our knowledge. But what a rebuff has the furious animal given us with his stern-chase; verily he has lifted up the heel against us for the good natured things we said of the first Canto of his translation of the Temple of Gnidos (see vol. xv. pag. 389) to which we must refer our reader. As nothing but distress can have prevailed upon him to demand of the public a guinea for the remainder of the same paltry publication, it is our will and pleasure, that the author should receive from our readers a full and complete pardon for all the dulness, malice, stupidity, and false taste, he has thrown out against our authority, in an advertisement prefixed to the translation before us; and that any person who shall bring him before our court of Criticism, shall receive for reward a complete set of the Ledgers, which contain a like series of abuse, thrown out against us, for the same good nature which, for the like cause, we shewed towards the author of *Electra*; provided, nevertheless, and be it understood, that this, our pardon, extends only to offences done against our dignity, and not for those committed against the memory of our departed friend the author of the *Seasons*, one of the greatest and most amiable characters, both as a poet and a man, that ever adorned the British nation; for this offence we give the said Sayer up to public justice and detestation, which we make no doubt will more than revenge the insults he has offered to us.

13. *A Pair of Spectacles for short-sighted Politicians; or, A candid Answer to a late extraordinary Pamphlet, entitled, An Honest Man's Reasons for declining to take any Part in the New Administration.* 8vo. Pr. 1s. Williams.

This is an address to the people (that is the mob) in favour of the present m——y; and as it is an appeal to that venerable, just, candid, and infallible tribunal, the author has found it necessary, in the midst of his recriminations, to extol the great commoner, and reprobate the unpopular favourite. He even declares that the said favourite may think himself extremely happy

happy if his retreat, acquiescence in, and submission to, the measures of the present m——y, should be allowed to atone for the evils occasioned by his too-aspiring ambition.—This remark puts us in mind of a very just, tho' a very coarse repartee, made by Jobson the Cobler, in the farce, to the lady, whom the conjurer had metamorphosed into the figure of his wife Nell. Finding herself lying in a truckle-bed in a wretched apartment not over sweet and clean, she begins to flounce, and scold, and rave, and exclaims 'Mercy! what a stink is here' 'Anan, stink! (replies honest Jobson) here is no stink but of your own making, huffey.' In good sooth, after having calmly and dispassionately considered every thing that has been done and said since the earl of B——e first assumed the reins of administration, we cannot perceive any sort of evil this nation has suffered or sustained, except what immediately arose from the envy, malice, and prejudice of the men, who formed a most iniquitous and absurd opposition to his measures.

14. *An Ode to the People of England.* 4to. Pr. 6d. Langford.

This ode is a very dull ballad on the m——y.

15. *A Letter to the E—— of B——.* 8vo. Pr. 6d. Wilkie.

This letter writer, like all the rest of the same honest tribe, has taken some pains to blacken and asperse the character of a nobleman, who seems to look down upon them all with silent contempt.

If those authors would convince us that the favourite is really guilty of those enormous crimes they lay to his charge, let him be boldly impeached at the bar of that tribunal whose province it is to do national justice upon such delinquents. Till this step is taken, or at least something more than scurrilous abuse and general assertions without proof or probability, brought against his character, all honest unprejudiced men will consider his anonymous accusers as a set of vile calumniators, who act upon the most wicked, infamous, and abandoned principles.

16. *The History of a Corporation of Servants. Discovered a few Years ago in the interior Parts of South-America. Containing some very surprizing Events and extraordinary Characters.* 8vo. Pr. 1s. Dilly.

These American servants are Englishmen in the service of their country. The author's design is to ridicule and expose their indolence and rapacity, and to shew that an easy post and an exorbitant salary do not always produce a good effect.

47. *A Harmony of the Four Gospels, so far as relateth to the History of our Saviour's Resurrection. With a Commentary and Notes.* By Richard Parry, D. D. 4to. Pr. 6d. Whiston and White.

As the history of our blessed Saviour's resurrection has been strangely embarrassed, both by friends and enemies, our author, in order, if possible, to satisfy the one, and to silence the other, lays before the reader, in one view, the several accounts of this important transaction, as we find them recorded by the four evangelists.—These accounts he ranges in the following manner :

The women which came with Jesus from Galilee, Mary Magdalene and others, saw him buried at the close of the preparation day. They then go into the city, and prepare as many spices and perfumes as the short interval would permit, and rest on the sabbath. Just before the sabbath ended, two of them go to see the sepulchre ; but, being frightened by an earthquake, return back. When the sabbath was past, they buy more spices and unguents, with which they set out early the next morning, and go to the sepulchre. As they are going, the guards, being driven away by the appearance of an angel, come into the city. The women enter the sepulchre, but find not the body. Mary Magdalene returns to inform the disciples of this unexpected event ; and Peter and John go directly to the place. Before they arrived, the other women who had stayed there, see a vision of angels ; one of which commanded them to tell the disciples that Jesus would go before them into Galilee. As they were returning to deliver this message, Jesus himself appeared, and gave them the same directions. About this time, or a little sooner, John and Peter arrive at the sepulchre, observe the situation of things, and return. But Mary Magdalene, who had followed them thither, stays behind, weeping ; is accosted by two angels, and afterwards by Jesus himself. Peter and John return to their companions soon after the other women had delivered their several messages. This would necessarily occasion a repetition ; for one of the messages was addressed particularly to Peter. Mary Magdalene now arrives, and informs the disciples of what she had seen and heard. Peter, upon this, goes again to the sepulchre, and in his return is perfectly convinced by the appearance of his master. Soon after this Jesus appears to two of his disciples on the road to Emmaus, &c.

This, if we mistake not, is the substance of our author's commentary, so far as there is any difficulty in the narratives of the four evangelists. The reader will perceive that this account is in several respects like that of Dr. Macknight, particularly

cularly in the supposition of a journey undertaken by the two Maries in the evening of the sabbath; which, however, has been rejected as a fiction without support, by Grotius, and the learned author of some Observations on Dr. Macknight's Harmony of the Gospels *. Mr. West and Dr. Macknight have likewise supposed that Peter made a second visit to the sepulchre, and that the fast which is related by St. Luke, chap. xxiv. 12. is different from that which is recorded by St. John, chap. xx. 6. which we shall leave the reader to consider.

If it should be alleged as an objection to this account, that Jesus is said, Mark xvi 9. to have appeared *first* to Mary Magdalene, our author replies, that *πρωτον* may be understood in a relative sense; that it is to be so interpreted, Acts xv. 14. for as Cornelius and his household were certainly not the *first* converts to christianity, the apostle only means that they were converted at the *first* preaching of the gospel. 'In like manner, he says, Mark may only mean, that our Saviour appeared to Mary *at the first*, that is, soon after he was risen. And indeed the appearances selected by this evangelist naturally lead us to understand the term *πρωτον* in reference to the time of the day when, rather than to the persons to whom, he appeared. 'Jesus, saith he, having risen *early* the first day of the week, appeared at the first to Mary Magdalene—after that, he appeared to two of them (about dinner time) — at the last (at supper time) he appeared unto the eleven.' But whether he appeared *first of all* to Mary, or to the rest of the women, must be learned from the other gospels.'

Many other passages, relating to the resurrection of our Saviour, that seem to have the appearance of real difficulties, are considered in the notes; and the reader must at least allow that our author has avoided a needless multiplicity of journeys and appearances, and thrown some light on this obscure part of sacred history.

18. *An Antidote for the rising Age, against Scepticism and Infidelity.*
12mo. Pr. 1s. 6d. Longman.

In these epistles the author endeavours 'to account for the rise of scepticism and infidelity, and to collect and calculate the weight of evidence on the side of revelation.'

He observes, that inattention and immorality, the corruptions of popery, and the claims of spiritual power among protestants, are the principal sources of unbelief. —In answer to an objection alleged by the sceptic, he proves that the scriptures

* See Crit. Rev. vol. xix. p. 45.

have not been corrupted, and transmitted to us by popish hands, but that a great number of copies have been preserved, in their original purity, by christians who have disowned and despised that apostacy. He then proceeds to shew, that the divinity of the gospel is discernible in its first address, and that it is sufficiently attested by external evidence. A revelation, he thinks, is inferrible from the original condition and the general depravity of mankind. Public institutions, he says, have been established as memorials of those facts which are recorded in the scriptures; and such discoveries of truth have been actually made, as could not be owing to the efforts of unassisted reason. The moral systems of philosophers, and lawgivers, he insists, are no refuge for infidelity; differences in opinion among learned men about the sense of the divine canon, the extravagances of popular systematic divinity, or the dreams of the predestinarian, solitudian, &c. afford the unbeliever no excuse. 'Ten thousand absurd opinions do not amount to the shadow of a reason why the gospel doctrines should be called in question, either as to their divine evidence, or their everlasting importance; forasmuch as these extravagances have not been occasioned, either in this or in any past age, by a fair and rational examination of the written canon, but by the amazing folly and wantonness of men in forming their opinions either upon their own wild conceits, or upon the whimsies and reveries of one another.'

In the last letter he observes, that a mechanical apparatus in the devotion of the church of Rome, draws away the mind from that simplicity, purity, and spirituality of worship which the gospel prescribes.

We readily assent to the following words of this judicious author; 'The argument thus conducted on the side of revelation, may, from its brevity, plainness, and freedom, be of use to remove the prejudices of some against christianity, abate those of others, and, in younger minds, prevent that wrong train of ideas which is apt to lead to indifference, scepticism and infidelity.'

19. *The Doctrine of Predestination unto Life explained and vindicated.*

By William Cooper. 12mo. Pr. 1s. 6d. Dilly.

In the last century, absolute predestination was a favourite topic among the dissenters; their meetings rang with the sound of election and reprobation. Theology was hardly emerged out of darkness, and the errors of Calvinism were implicitly adopted. But in a little time, learned men of all denominations began to perceive that the doctrine abovementioned had no existence in the word of God; that *predestination*, in the

scrip-

scriptures, only signifies God's design to call the gentiles into his church; that the *elect* are, in general, the believing christians; the *reprobate*, the unbelieving Jews; and that the apostle speaks of men nationally, not personally, in reference to their temporal, not his eternal state. Our author, however, undertakes to defend the doctrine of a personal election to everlasting life. But he is a hundred years too late in his publication. Reasonable men have long since bidden adieu to a religious system, consisting of human creatures without liberty, mysteries without sense, faith without foundation, and a God without mercy.

20. *Mercantile Book-keeping: or, a Treatise on Merchants Accounts, according to the true Italian Method of Debtor and Creditor, by double Entry, &c. By W. Everard. 8vo. Price 6s. Johnson.*

As the principal intention of book-keeping, or merchants accounts, is to record the dealings and transactions of business in such an exact and accurate manner, that the true state of a merchant, factor, or agent's affairs, may, at any time, be known from his books; it follows, that every person concerned in mercantile affairs, should spare no pains to make himself master of so necessary an art. But in order to this, it will be requisite, in the first place, to acquire a competent knowledge of the theory, as reasons on which the art is founded; as it will otherwise be very difficult, if not impossible, to become a complete book-keeper. When we have once acquired an adequate idea of the principles of any art, we find very little difficulty in reducing them to practice, without burthening the mind with a multitude of rules and exceptions, the natural attendants of that preposterous method of learning by rote.

Fully sensible of this important truth, the author before us has begun with the theory, and explained the several parts of it in so plain and concise a manner, that we are persuaded any person, of a common capacity, may, with very little study, become a complete master of the necessary and useful art of book-keeping.

After explaining the theory, Mr. Everard proceeds to the practical part, which he has rendered very easy and familiar, by a considerable number of judicious and well chosen examples: so that, upon the whole, we cannot help considering the work before us, as the most useful treatise of this kind we have hitherto seen.

The very nature of this treatise will not admit of our making many intelligent abstracts, as the whole, like the elements of Euclid, is linked together, and the reasons of the several rules depend on one another.

21. *The Will of a certain Northern Vicar.* 4to. Pr. 6d. Bunge.

* As the wit of this performance is entirely local, and seems indeed to be included in certain initial letters and dashes, which we cannot pretend to explain; we can only advise the reader who is anxious to understand the whole, to make a small trip in the first collier bound to Newcastle, where, perhaps, he may discover the originals against whom this satire is directed.

22. *Kimbolton Park: a Poem.* Folio. Pr. 1s. Doddsley.

—————, & ipsum

Ludere, quæ vellem, calamo permittit agresti.—— Vir.

Though there is not much variety in this landscape, we cannot help owning that the painting is executed with an elegant and a tender pencil; that is to say, the verse is well turned and harmonious; the description poetical, and intermingled with many agreeable touches of the pathos. The following apostrophe, to the memory of Catherine of Spain, who died in this retreat, is very agreeable and affecting:

‘When hapless England felt a tyrant’s sway,

And that fierce tyrant fell to lust a prey,

Here fill’d with grief, an injur’d princess* fled

From short liv’d grandeur, and divided bed:

Oppression spread her horrors o’er the plain,

And all thy sweets, Kimbolton! bloom’d in vain.

For not the fragrant breath of rosy morn,

Nor tuneful lark on rising pinions borne,

Nor all the verdure of the blooming spring,

Can to the broken heart lost pleasure bring.

In England then the sons of freedom slept,

And drooping virtue o’er their ashes wept:

In vain for right the royal stranger cry’d,

That right his slaves enjoy’d her lord deny’d:

Yon inmost grove oft’ heard her mournful tale;

Her sorrows spread along this silent vale;

Till fate in pity call’d her to the shore,

Where lust and tyranny oppress no more.*

23. *Free Thoughts on Love and Marriage.* By Mr. Ingeldew. 4to.
Pr. 1s. Flexney.

As this author piques himself upon his good humour, it would be pity to say any thing that might tend to diminish it;

* Catherine of Spain; during the latter part of the time of the divorce, retired to Kimbolton Castle, where she died (it is supposed) of grief for the cruel treatment she received from Henry VIII.

especially as any thing we could say would have no effect in diverting him from his poetical amusements; for he tells us freely,

‘ My business (far from poetry alone)
Is no small labour, daily to be done;
But neither labour, nor the force of men,
Can stop the nat’ral progress of my pen;
Working I muse, and as I muse indite,
Nothing neglect, for while I run I write.’

This last expression is a little equivocal, and ill-natured critics might put an invidious interpretation upon it, respecting the health of the poet; but we shall only suppose that his occupation is to *run* literally on his own feet; as for his verse, we apprehend, it might have been written standing on one foot; according to Horace, *stans pede in uno*.

24. *A Key to the Law: or, an Introduction to Legal Knowledge.*
By Richard Hemsworth, Esq; 8vo. Pr. 11. 6d. Webley.

This seems to be an excellent horn-book for the lawyers, and we recommend it, in the long vacation-time, to be got by heart by every young templer who hopes to make a figure in his profession, and who wishes to speak on matters of law with clearness and precision.

25. *Centaurry, the great Stomachic: its preference to all other Bitters; in that it gives an Appetite and good Digestion, and neither heats nor binds the Body.* By J. Hill, M.D. 8vo Pr. 6d. Baldwin.

This great botanist is making daily discoveries for the good of the public.—He invented the Essence of Water-Dock, and the Balsam of Honey; but the reputation of these specifics, seems to be a little out at elbows, at present. His Tincture of Valerian has proved a sheet-anchor, for no other purpose that we know, but because he told us in his pamphlet on that subject, that in making it, he rejected the very kind of root in which all the rest of the faculty supposed its medical virtue chiefly abounded, viz. the sort that has the strong flavour resembling that of oak-bark, used in tanners pits; that flavour which attracts so powerfully the sense of smelling in cats; the effect of a foetid, vegetable oil, or spirit, which is in fact the very medicinal essence of the root.—Now, this strong smelling root, our sagacious doctor says he rejected, in favour of the other kind, which has little or no smell at all.—We do not doubt, but in time, he will make a new tincture of *asa foetida* upon the same principles. As for his improvement in the article of *Centaurry*, which he styles *The great Stomachic*, we can only laugh at the parade with which it is introduced.—We have a right to laugh, because we believe, in our consciences, it is a very harmless piece of empiricism.

THE CRITICAL REVIEW.

For the Month of *September*, 1765.

ARTICLE I.

A comparative View of the State and Faculties of Man with those of the animal World. 8vo. Pr. 3s. Doddsley.

THE Discourses contained in this ingenious and entertaining little work, were, we are told in an advertisement prefixed to them, originally delivered in a private literary society, without the most distant view to their publication. The author appears, throughout, to be a man of taste and genius; a nice and accurate observer of human nature; and it is only to be regretted that he has not treated his subject more at length.

He introduces his first discourse with some general observations on the different views that have been given of human nature, the manner in which enquiries into it have been conducted, and the causes which have rendered the knowledge of it very lame and imperfect.

Man (says he) has been usually considered as a being that had no analogy to the rest of the animal creation.—The comparative anatomy of brute animals has indeed been cultivated with some attention; and has been the source of the most useful discoveries in the anatomy of the human body: but the comparative animal œconomy of mankind and other animals, and comparative views of their states and manner of life, have been little regarded.—The pride of man is alarmed, in this case, with too close a comparison, and the dignity of philosophy will not easily stoop to receive a lesson from the instinct of brutes.—But this conduct is very weak and foolish.—Nature is a whole, made up of parts, which, though distinct, are intimately connected with one another. This connection is so close, that one species often runs into another so imperceptibly, that

it is difficult to say where the one begins and the other ends.—This is particularly the case with the lowest of one species, and the highest of that immediately below it.—On this account no one part of the great chain can be perfectly understood, without the knowledge, at least, of the links that are nearest to it.

‘ In comparing different animals with one another, an immense variety is to be observed in their several powers and faculties, which are adapted to the peculiar spheres of action allotted them by Providence.—There are many circumstances in which they are similar, and some which are common to them all.

‘ Man is evidently at the head of the animal creation.—He seems not only to be possessed of every source of pleasure, which any of them enjoy, but of many others, which they are altogether strangers to. If he is not the only animal possessed of reason, he has it in a degree so greatly superior, as admits of no comparison.—The pleasures of the imagination, the pleasure arising from science, from the fine arts, and from the principle of curiosity, are peculiar to the human species. But above all the moral sense, with the happiness inspired by religion and the various intercourses of social life, is their distinguishing characteristic.

‘ We propose now to make some observations on certain advantages which the lower animals seem to possess above us, and afterwards to enquire how far the advantages possessed by mankind are cultivated by them in such a manner as to render them happier as well as wiser and more distinguished.

‘ There are many animals who have some of the external senses more acute than we have; some are stronger, some swifter; but these and such other qualities, however advantageous to them in their respective spheres of life, would be useless and often very prejudicial to us.—But it should be a very serious and interesting question, whether there may not be certain advantages they have over us, which are not the result of their particular state of life, but are advantages in those points, where we should at least be on a level with them?

‘ Is it not a truth that all animals, except ourselves, enjoy every pleasure their natures are capable of, that they are strangers to pain and sickness, and, abstracting from external accidents, arrive at the natural period of their being? We speak of wild animals only. Those that are tame and under our direction partake of all our miseries.—Is it a necessary consequence of our superior faculties, that not one of ten thousand of our species should die a natural death, that we struggle through a frail and feverish being, in continual danger of sickness, of pain, of dotage, and the thousand nameless ills
that

that experience shews to be the portion of human life.—If this appears to be the designed order of nature, it becomes us cheerfully to submit to it; but if these evils appear to be adventitious and unnatural to our constitution, it is an enquiry of the last importance, whence they arise and how they may be remedied.

‘ There is one principle which prevails universally in the brute creation, and is the immediate source of all their actions. This principle, which is called instinct, determines them by the shortest and most effectual means to pursue what their several constitutions make necessary.

‘ It seems to have been thought, that this principle of instinct was peculiar to the brute creation; and that mankind were designed by Providence to be governed by the superior principle of reason, entirely independent of it. But a little attention will shew, that instinct is a principle common to us and the whole animal world, and that, as far as it extends, it is a sure and infallible guide; though the depraved and unnatural state, into which mankind are plunged, often stifles its voice, or makes it impossible to distinguish it from other impulses which are accidental and foreign to our nature.

‘ Reason indeed is but a weak principle in man, in respect of instinct, and generally is a more unsafe guide. — The proper province of reason is to investigate the causes of things, to shew us what consequences will follow from our acting in any particular way, to point out the best means of attaining an end, and in consequence of this, to be a check upon our instincts, our tempers, our passions and tastes; but these must still be the immediately impelling principles of action. In truth, life, without them, would not only be joyless and insipid, but quickly stagnate and be at an end.

‘ The advantages which the brute animals have over us, are possessed by those of our own species, who are just above them, guided in a manner entirely by instinct, equally strangers to the noble attainments their natures are capable of, and to the many miseries attendant on their more enlightened brethren of mankind.

‘ It should seem therefore of the greatest consequence, to enquire into the instincts that are natural to mankind, to separate them from those cravings which bad habits have occasioned, and where any doubt remains on this subject, to enquire into the analogous instincts of other animals, particularly of the savage part of our own species.

‘ We should likewise avail ourselves of the observations made on tame animals, in those particulars where art has in some measure improved upon nature.—Thus by a proper attention

we can preserve and improve the breed of horses, dogs, cattle, and indeed all other animals. Yet it is amazing this observation was never transferred to the human species, where it would be equally applicable.—It is certain that notwithstanding our promiscuous marriages, many families are distinguished by peculiar circumstances in their character. This family character, like a family face, will often be lost in one generation and appear again in the succeeding. Without doubt, education, habit, and emulation, may contribute greatly in many cases to keep it up, but it will be generally found, that independent of these, nature has stamped an original impression on certain minds, which education may greatly alter or efface, but seldom so entirely as to prevent its traces being seen by an accurate observer.—How a certain character or constitution of mind can be transmitted from a parent to a child, is a question of more difficulty than importance. It is indeed equally difficult to account for the external resemblance of features, or for bodily diseases being transmitted from a parent to a child. But we never dream of a difficulty in explaining any appearance of nature, which is exhibited to us every day.—A proper attention to this subject would enable us to improve not only the constitutions, but the characters of our posterity. Yet we every day see very sensible people, who are anxiously attentive to preserve or improve the breed of their horses, tainting the blood of their children, and entailing on them not only the most loathsome diseases of the body, but madness, folly, and the most unworthy dispositions, and this too, when they cannot plead being stimulated by necessity or impelled by passion.

He then proceeds to enquire more particularly into the comparative state of mankind and the inferior animals; and his observations are taken chiefly from that period of life, where instinct is the only active principle of our nature, and, consequently, where the analogy between us and other animals is most complete. When our superior and more distinguishing faculties begin to expand themselves, the analogy, he observes, becomes less perfect.—Many of the calamities complained of as peculiarly affecting the human species, he shews not to be the necessary consequences of our constitution, but the result of our own caprice and folly, in paying greater regard to vague and shallow reasonings, than to the plain dictates of instinct, and the analogous constitutions of other animals.

In the remaining part of his work, our author considers the uses that mankind make of those faculties which distinguish them from the rest of the animal creation. The advantages which we possess above the rest of the animal world, are principally derived, he says, from reason, the social principle, taste, and

and religion; how far these contribute to render life more happy and comfortable, is now the subject of his enquiry.

Reason, of itself, we are told, cannot be reckoned an immediate blessing to mankind; it is only the proper application of it to render them more happy, which can entitle it to that name.—Nature has furnished us with a variety of internal senses and tastes, unknown to other animals. All these are sources of pleasure, if properly cultivated; but without culture, most of them are so faint and languid, that they convey no gratification to the mind.—This culture is the peculiar province of reason.—It belongs to reason to analyze our tastes and pleasures, and, after a proper arrangement of them according to their different degrees of excellency, to assign to each that degree of cultivation and indulgence which its rank deserves, and no more.—But if reason, instead of thus doing justice to the various gifts of Providence, be unattentive to her charge, or bestow her whole attention on one, neglecting the rest, and if, in consequence of this, little happiness be enjoyed in life, in such case, we are told, reason can with no great propriety be called a blessing.

‘Let us then examine its effects, continues our author, among those who possess it in the most eminent degree——

‘The natural advantages of genius, and a superior understanding, are extremely obvious. One unacquainted with the real state of human affairs, would never doubt of their securing to their possessors the most honourable and important stations among mankind, nor suspect that they could ever fail to place them at the head of all the useful arts and professions.—If he were told this was not the case, he would conclude it must be owing to the folly or wickedness of mankind, or some unhappy concurrence of accidents, that such men were deprived of their natural stations and rank in life.—But in fact it is owing to none of these causes. A superior degree of reason and understanding is not found to qualify a man either for being a more useful member of society, or more happy in himself.—These talents are usually dissipated in such a way, as renders them of no account, either to the public or the possessor.—This waste of genius exhibits a most astonishing and melancholy prospect. A large library gives a full view of it.—Among the multitude of books of which it is composed, how few engage any one’s attention? Such as are addressed to the heart and imagination, such as paint life and manners in just colours and interesting situations, and the very few that give genuine descriptions of nature in any of her forms, are read and admired. But the far more numerous volumes, productions of the intellectual powers, profound systems and disquisitions of philosophy and

theology, are neglected and despised, and remain only as monuments of the pride and impotency of human understanding. Yet many of the inventors of these systems discover the greatest acuteness and depth of genius, half of which exerted on any of the useful or elegant arts of life, would have rendered their names immortal.—But it has ever been the misfortune of philosophical genius to grasp at objects which Providence has placed beyond its reach, and to ascend to general principles and to build systems, without that previous large collection and proper arrangement of facts, which alone can give them a solid foundation.—Notwithstanding this was pointed out by lord Bacon in the fullest and clearest manner, yet no attempts have been made to cultivate any one branch of useful philosophy upon his plan, except by Sir Isaac Newton, Mr. Boyle, and a few others, founders of the Royal Society.—Genius is naturally impatient of restraint, keen and impetuous in its pursuits; it delights therefore in building with materials which the mind contains within itself, or such as the imagination can create at pleasure. But the materials, requisite for the improvement of any useful art or science, must all be collected from without, by such slow and patient observation, as little suits the vivacity of genius, and generally requires more bodily activity than is usually found among philosophers.—Almost the only pure productions of the understanding that have continued to command respect, are those of abstract mathematics. These will always be valuable, independent of their application to the useful arts. The exercise they give to the invention, and the agreeable surprise they excite in the mind, by exhibiting unexpected relations of figures and quantity, are of themselves natural sources of pleasure. This is the only science, the principles of which the philosopher carries in his own mind; infallible principles to which he can safely trust.

‘ Though men of genius cannot bear the fetters of method and system, yet they are the only proper people to plan them out. The genius to lead and direct in philosophy is distinct from and almost incomparable with the genius to execute. Lord Bacon was a remarkable instance of this. He brought the systematic method of the schoolmen, which was founded on metaphysical and often nominal subtleties, into deserved contempt, and laid down a method of investigation founded on the justest and most enlarged views of nature, but which neither himself nor succeeding philosophers have chosen to put in strict execution. For the reasons above mentioned, it will be found that scarcely any of the useful arts of life owe their improvements to philosophers. They have been principally obliged to accidental discoveries, or to the happy natural sagacity of their private
prac-

practitioners, unacquainted with and undebauched by philosophy.—This has in a particular manner been the fate of medicine, the most useful of all those arts. If by medicine be meant the art of preserving health, and restoring it when lost, any man of sense and candor, who has been regularly bred to it, will own that his time has been mostly taken up with enquiries into branches of learning, which upon trial he finds utterly useless to the main ends of his profession, or wasted in reading useless theories and voluminous explanations and commentaries on these theories; and will ingenuously acknowledge, that every thing useful, which he ever learned from books in the course of many years study, might be taught to any man of common sense and attention in almost as many months, and that two years experience is worth all his library.—Medicine in reality owes more to that illiterate enthusiast Paracelsus, than to all the physicians who have wrote since the days of Hippocrates, if we except Dr. Sydenham, who owes his reputation entirely to a great natural sagacity in making observations, and a still more uncommon candor in relating them. What little medical philosophy he had, which was as good as his time afforded, served only to warp his genius and render his writings more perplexed and tiresome.

‘ But what shews in the strongest light at what an awful distance philosophers have usually kept from enquiries of general utility to mankind, is, that agriculture, as a science, is yet only in its infancy.—A mathematician or philosopher, if he happens to possess a farm, does not understand the construction of his cart or plough so well as the fellow who drives them, nor is he so well acquainted with the method of cultivating his ground to the greatest advantage.

‘ Nothing contributes more to deprive the world of the fruits of great parts, than that passion for universal knowledge, so constantly annexed to those who possess them. By means of this the flame of genius is wasted in the endless labour of accumulating promiscuous or useless facts, while it might have enlightened the most useful arts by concentrating its force upon one object. Nothing more effectually checks this dissipation of genius, than the honest love of fame, which prompts a man to appear in the world as an author. This necessarily circumscribes his excursions, and determines the force of his genius into one point. This likewise rescues him from that usual abuse and prostitution of fine parts, the wasting of the greatest part of his time in reading, which is entirely the effect of laziness. Here the mind is in a great measure passive, and becomes surfeited with knowledge which it never digests: the memory is burdened with a load of nonsense and impertinence,

while the powers of genius and invention languish for want of exercise?

Having observed the little consequence that a great understanding is generally of to the public, our author next shews the effects it has in promoting the happiness of the individual. It is very evident, he says, that those who devote most of their time to the exercises of the understanding, are far from being the happiest men: they enjoy indeed the pleasure arising from the pursuit and discovery of truth: perhaps too the vanity arising from a consciousness of superior talents makes no inconsiderable part of their happiness. But there are many natural sources of pleasure from which they are in a great measure cut off.—People who devote most of their time to the cultivation of their understandings, must of course live retired and abstracted from the world. The social affections (those great sources of happiness) have therefore no play, and consequently lose their natural warmth and vigour. The private and selfish affections, however, are not proportionably reduced; accordingly, envy and jealousy, the most tormenting of all passions, prevail remarkably among this rank of men.

When abstraction from company is carried far, it occasions great ignorance of life and manners, and necessarily deprives a man of all those little accomplishments and graces which are essential to polished and elegant society, and which can only be acquired by mixing with the world. The want of these is often an insupportable bar to the advancement of persons of merit, and proves therefore a frequent source of their disgust to the world, and consequently to themselves; since no man can be happy in himself, who thinks ill of every one around him.

One of the principal misfortunes of a great understanding, when exerted in a speculative rather than an active sphere, our author farther observes, is its tendency to lead the mind into too deep a sense of its own weakness and limited capacity. It looks into nature with too piercing an eye, discovers every where difficulties never suspected by a common understanding, and finds its progress stopt by obstacles that appear insurmountable. This naturally produces a gloomy and forlorn scepticism, which poisons the cheerfulness of his temper, and by the hopeless prospect it gives of improvement, becomes the bane of science and activity.

After endeavouring to point out the effects which the faculty of reason produces among those who profess it in the most eminent degree, our author proceeds to consider that principle which unites men into societies, and attaches them to one another by sympathy and affection. This part of his subject he does not enlarge much upon, but his observations are very ingenious and entertaining.

He

He now goes on to specify the advantages which mankind derive from taste, or an improvement of the powers of the imagination.—‘The only powers of the mind, says he, that have been much cultivated in this island, are those of the understanding.—One unhappy consequence of this has been to dissolve the natural union between philosophy and the fine arts, an union extremely necessary to their improvement.—Hence music, painting, sculpture, architecture, have been left in the hands of ignorant artists unassisted by philosophy, or even an acquaintance with the works of great masters.—The productions of purely natural genius are sometimes great and surprising, but are generally attended with a wildness and luxuriance inconsistent with just taste. It is the business of philosophy to analyse and ascertain the principles of every art where taste is concerned; but this does not require a philosopher to be master of the executive part of these arts, or to be an inventor in them. His business is to direct the exertion of genius in such a manner that its productions may attain to the utmost possible perfection.

‘It is but too lately that any attempt was made among us to analyse the principles of beauty, or of musical expression. And its having been made was entirely owing to the accident of two eminent artists, the one in painting, the other in music, having a philosophical spirit, and applying it to their several professions.—Their being eminent masters and performers, was undoubtedly of singular advantage to them in writing on these subjects, but was by no means so essential as is generally believed.—It is likewise but very lately that modern philosophy has condescended to bestow any attention on poetry or on composition of any kind.—The genuine spirit of criticism is but just beginning to exert itself.—The consequence has been, that all these arts have been entirely under the dominion of fashion and caprice, and therefore have not given that high and lasting pleasure to the mind, which they would have done, if they had been exercised in a way agreeable to nature and just taste.—Thus in painting, the subject is very seldom such as has any grateful influence on the mind.—The design and execution, as far as the mere painter is concerned, is often admirable, and the taste of imitation is highly gratified, but the whole piece wants meaning and expression, or what it has is trifling and often extremely disagreeable.—It is but seldom we see nature painted in her most amiable or graceful forms, in a way that may captivate the heart and make it better.—On the contrary, we ever find her in situations the most displeasing to the mind, in old age, deformity, disease, and idiotism. The Dutch and many of the Flemish commonly exhibit her in the
lowest

lowest and most debasing attitudes; and in Italy the genius of painting is almost constantly prostituted to the purposes of the most despicable superstition.—Thus the mind is disappointed in the pleasure which this elegant art is so admirably fitted to convey; the agreeable effect of the imitation being counteracted and destroyed by the unhappy choice of the subject.—The influence of music over the mind is perhaps greater than that of any of the fine arts; it is capable of raising and soothing every passion and emotion of the soul: yet the real effects produced by it are inconsiderable. This is entirely owing to its being in the hands of practical musicians, and not under the direction of taste and philosophy: for in order to give music any extensive influence over the mind, the composer and performer must understand well the human heart, the various associations of the passions, and the natural transitions from one to another, so as to enable him to command them in consequence of his skill in musical expression—No science ever flourished, while it was confined to a set of men who lived by it as a profession. Such men have pursuits very different from the end and design of their art. The interested views of a trade are far different from the enlarged and liberal prospects of genius and science.—When the knowledge of an art is confined in this manner, every private practitioner must attend to the general principles of his craft, or starve. If he goes out of the common path, he is an object of the jealousy and abuse of his brethren, and among the rest of mankind he can neither find judges nor patrons. This is particularly the case of the delightful art we are speaking of, which has now become a science scarcely understood by any but a few composers and performers.—They alone direct the public taste, or rather dictate to the world what they should admire and be moved with, which the vanity of most people makes them acquiesce in, lest otherwise they should be suspected to want taste and knowledge in the subject.—In the mean time, men of sense and candor not finding that pleasure in music, which they were made to expect, are above disssembling, and give up all pretensions to the least knowledge in it. They are even modest enough to ascribe their insensibility of the charms of music to their want of a good ear, or a natural taste for it; and they find the science so complicated, that they do not think it worth the trouble it would cost them to acquire one. But before they entirely forego one of the most innocent amusements in life, not to speak of it in an higher stile, it would not be improper to enquire a little more particularly into the subject.'

Our author then proceeds to enquire into some of the first principles of taste in music. This part of his subject he investigates

investigates pretty largely, and the discerning reader will find many pertinent, and some new remarks in what he has advanced upon it.—His design is to shew, that the principles of taste in music, like those of the other fine arts, have their foundation in nature and common sense; that they have been grossly violated by those unworthy hands to whose direction alone this delightful art is entrusted; and that men of sense and genius should not imagine they want an ear or a musical taste, because they do not relish much of the modern music, as in many cases this is rather a proof of the goodness both of the one and the other.

The ingenious author goes on to explain the influence which a cultivated taste has on the pleasure arising from such works of genius as are in a particular manner addressed to the imagination and the heart, and then proceeds to that principle of human nature which seems in a peculiar manner the characteristic of the species, viz. the sense of religion.—It would give us pleasure to present our readers with some extracts from what he has advanced on these subjects; but every reader of taste, from the quotations already given, will, we are persuaded, be desirous of perusing the whole performance.

II. *Fables in Verse.* By T. Mozeen. 2 Vols. 8vo. Pr. 6s. Bladon.

WE have learned by long and sad experience, that there is no possibility of our living upon any terms of peace with the *mediocres poetæ*. We have heretofore treated this author with indulgence, from motives of humanity, and in return, he has been kicking his heels at us ever since. Alas! he little knows what pain it gives us to censure a bad writer who discovers the least signs of modest sensibility! Even he, in whom we have perceived no such marks of grace, shall find us as temperate as he is abusive; for, in truth, it is not in the power of Mr. Mozeen to excite our indignation; and if ever his poetical merit should improve so much as to justify the decree, we will assign him a place in the Temple of Fame, on the same bench with Pilpay, Æsop, La Fontaine, and Gay: at present he must be content with an inferior station, and consort with Ned Ward, Tom Brown, and Tom D'Urfey.—For a writer of apologies, he seems to be rather too irascible; therefore, should he ever be inclined to prosecute this way of writing, we would advise him to purge off his choler, and confine himself to a temperate regimen; or at least bestow upon his works any other name than that of *Fables*, which, in our opinion, he

has

has now misapplied. A *fable*, as we take it, ought to be concise, correct, pat, and pithy, without personality and passion: how far these fables tally with this character, the reader shall judge for himself from the following specimen:

‘ *The DIVINE and COXCOME.*

‘ Eves, Millar, Rogers, * heard no more,
 Now Wiltshire’s † rooms began to thin;
 The music, and the breakfast o’er,
 Some invalids remain’d within;
 All else to Durdham-Down ‡ repair,
 To court a longer lease of life;
 A down, for keen and healthy air,
 Priz’d by maid, widow, husband, wife.
 Gout, scurvy, jaundice, thrown aside,
 And all Pandora’s teizing train;
 Gay Phœbus gilds the morning ride,
 And dissipates the gloom of pain.
 Vex’d and fatigu’d with idle chat,
 Not worth a man of learning’s care,
 The artless reverend doff’d his hat,
 And towards King-Weston || prick’d his mare.
 No forcing muses ’gainst their will,
 But from amongst the lovely nine,
 Wou’d one but on King-Weston hill
 Enfold and mix her soul with mine;
 Wild with delight, as Denham once
 Did o’er his Cowper’s beauties roll,
 I’d soar, till he appear’d a dunce,
 And Cowper’s hill a hill of mole.
 Not Richmond’s ’gainst King-Weston hill,
 Tho’ laureat Whitehead lent his name,
 Or Churchill his superior skill,
 Should figure in the dance of fame.

* The names of three musicians attending the assembly-room at Bristol Hot Wells.

† The proprietor of the assembly-room.

‡ A place where the company ride after drinking the waters.

|| A hill about four miles from Bristol, famed for the pleasant and extensive prospects the eye commands from it.

Its velvet summit I'd relate,
The variegated meads below ;
The generous Southwell's fair estate,
Next Bristol's busy channel shew.

Then o'er extensive marshy vales,
Pregnant with nearly ripen'd corn,
I'd pass you to the coast of Wales,
Where dwell the purest Britons born.

But till some muse be kind as sweet,
Their bounds I'll not attempt to scale ;
Excuse me the luxuriant treat,
And deign to taste an humble tale. —

Our parson climb'd the winding steep,
And fill'd with pleasing wonder, view'd
Hills, dales, fields, rivers, towns, and sheep,
A landscape, elegantly rude.

Struck with the motly charming scene,
His truly Christian soul began,
Just inf'rences apace to glean,
Of heaven's regard to rebel man.

With pious meditations fraught,
Of virtue, charity, and love ;
Here ponder'd he the text he taught,
And glorify'd the Power above.

But long the joys he had not found
That sport in Contemplation's train,
Ere Squib disturb'd his peace profound,
Young Squib, the noisy, pert, and vain :

Who cannot bear the sound of trade,
And damns the means that blest his race ;
Of nought, but modesty afraid,
A worthy family's disgrace.

At wakes, and revels, who but he,
He trains the whelp, he tries the gun ;
In fist, and single-stick his glee,
A judge of colts,—of classics, none.

“ Good morning, Doctor, cried the Youth,
I'm glad I've met you here alone ;
You'll not be disobligh'd with truth,
Altho' 'tis somewhat harsh I own.

I heard last night your conduct blam'd,
 By grocer's widow, madam Todd;
 Who vow'd she near was half so sham'd
 As at the public tales of Dodd.*
 And then recounted to the rest,
 (For much good company she had)
 That tho' you precepts preach'd the best,
 Your patterns were immensely bad.
 Your manners loose she held; too free
 For one who sacred habit wears;
 Said, ladies, card-tables, and tea,
 Were things you minded more than prayers.
 But your appearance at the play,
 Was that which shock'd 'em worst of all;
 On such behaviour fie, they say,
 And you a second Trifram call.—
 Excuse me, Sir, if I declare,
 That there I join'd against you keen;
 What, preach o' Sunday 'fore the mayor,
 And Monday be at play-house seen?
 The season through, were you to stay,
 You'd find no clergy here so bad;
 A gownsmen fit to hear a play!
 The Bristol walk do think you mad.
 I cou'd have added, t'other day,
 I saw you to'ard the Hot-well walk,
 (I'll take my oath to what I say)
 And with comedian freely talk.
 Have we a tradesman of repute,
 That would be seen to do the same?
 How then with clergy may it suit;
 O doctor, reverend doctor, shame!
 If ever I to play-house go,
 'Tis but to murder idle hour;
 My person and address to shew,
 Ogle mis's Prim, and fruit devour;
 Sometimes to make a causeless noise,
 And sweat the actors with a riot,
 'Tis one amongst my chiefest joys,
 To deal those saucy dogs disquiet."

* An excellent preacher and very good man, though not so strait laced as to debar himself any innocent diversion.

Cool, and collected in himself,
 The doctor with contemptuous smile,
 Reply'd, " Insuper, empty elf!
 Abstract of every thing that's vile!
 What right have I, of conscience clear,
 Illib'ral dull remarks to mind;
 My conduct as I please, I'll square,
 Nor any fool a reason find.
 My compliments to gossip Todd,
 Persuade her mind her own affairs;
 Tell her, I think't extremely odd,
 My pleasures shou'd produce her cares.
 Such railers move not common sense,
 Their malice my derision meets;
 I laugh at low impertinence,
 Their souls as narrow as their streets.
 To you, poor reptile, as you are,
 Beneath all mark of grave concern;
 In charity, advice I'll spare,
 If you've conception fit to learn.
 No more the dangerous theme pursue,
 Of censuring persons yet unknown;
 Far better bred that man * than you;
 That player—whom I'm proud to own.
 Well vers'd in commerce, had he chose,
 In paths of commerce to proceed,
 With learning's store his bosom glows,
 Whilst mother tongue you scarce can read.
 Soft gentleness and pity sit,
 Thron'd in his heart, devoid of harm;
 Good sense, with modesty and wit,
 And every requisite to charm.
 Shalt thou, without or worth, or grace,
 Uncurb'd, my fav'rite youth degrade,
 With nought to boast, except a face,
 Fit only for a chamber-maid.
 If providence I dare arraign,
 'Twou'd be for suffering thee t'exist;
 But well we know, nought's made in vain,
 Unerring rule that never miss.

* Mr. Powell, who played with the London company in the summer season at Bristol.

Of consequence thou hast thy use,
 Tho' what it be is yet unfound;
 But recollect—avoid abuse,
 Nor seek thyself, thyself to wound.
 Retain the bridle on thy lip,
 Thy ignorance in proper bounds;
 So may'st thou live, and scape the whip,
 Worthless, tho' worth ten thousand pounds."

APPLICATION.

*The good we know of any let's declare;
 Faults are best hid, if friends we wou'd encrease;
 For our own sakes, the deeds of others spare,
 One babbling fool may sap a kingdom's peace.'*

No offence to Mr. Mozeen, we think this should be called a Dialogue rather than a Fable; and such a dialogue it is, as we should not expect to hear from the *Personæ Dramatis* he has introduced. The Coxcomb, for once in his life, happens to act the part of a sensible friend, in telling the parson the public were scandalized at his frequenting play-houses and gaming-tables; and the Doctor, by his reply, seems to have taken his degree not at Oxford or Cambridge, but at Billingsgate. This may suffice as a sample of our author's manner and colouring. We shall only add, that he lays claim to the approbation of the public, as a staunch patriot, a fierce adversary of favourites, and an unshaken friend to the minority. He bestows the warmest praises upon the incomparable *Pitt*: he sheds tears over the memory of *Churchill*: he mentions dear *Jack Wilkes* with expressions of rapture; and in extolling the *Earl Temple*, to whom the work is dedicated, he, as the highest compliment he can pay to human nature, joins his lordship in the same verse with the master of Sadler's-Wells:

'Excuse me, Grandeur, if you can,
 Let *Temple* yoke with *Rosoman*.'

III. *Miscellaneous Pieces of Poetry; selected from various eminent Authors: among which are interspersed a few Originals.* 8vo. Pr. 2s. 6d. Becket.

WITHOUT doubt the public is obliged to those charitable undertakers who carefully preserve and cherish the foundlings of wit and genius, whom either their own parents seem to have abandoned, or the world, from inattention; has

has overlooked. The purpose of this, as of all other charitable institutions, is, however, apt to be defeated by prejudices and partialities; sometimes by an excess of good nature, and sometimes by want of proper discernment in the directors, who generally admit improper objects into these hospitals of taste. Nevertheless, it is better that fifty bantlings of Dulness should live, than that one production of Genius should perish.—The truth is, after the many collections of this kind which have been already published, it is no easy matter to find detached poems of merit, sufficient to constitute a moderate volume; and this, we suppose, is one reason which has obliged the compilers of the miscellany now before us, to mix some of the bran of mediocrity with the superfine flour of composition. Let us hear what they say for themselves on this occasion:

‘ The editors are well aware, that the greatest care in selecting this collection cannot escape the censure of all those, who are, or who esteem themselves judges of composition. It were a vain effort indeed to seek to please all. While such a variety of tastes and sentiments subsist in the world, a few only can express approbation. As, however, the compilers of this volume confess, that not only the entertainment of their readers, but also a view to their own private advantage, gave rise to the publication; it is both their duty and interest to endeavour to answer every objection, which judgment and genius, as well as ignorance and caprice, may alledge against it.

‘ To selections such as this, it is commonly objected, that they are either composed of pieces altogether destitute of poetical merit; or, should the versification please, the subjects seldom fail to disgrace it. The refutation of this remark, the reader, only upon perusing our collection, can furnish. The editors will however venture to say, That nothing has been admitted, which has not the sanction of genius either in itself, or in its author. They will not deny that a prejudice in favour of some particular persons, may have led them to insert pieces of theirs, which needed correction. Yet they are not afraid of incurring censure, even on that account; since few who have ever heard of the names of Hervey, Doddridge, and Davies, but will seize with avidity the unfinished labours of their pens: the reliques of a friend, however trifling, will be respected for the sake of his memory. Let these little pieces be viewed in this light, and while they are read, may they kindle a wish that their poetical performances had been more numerous and more correct.—The other part of the objection is removed, as the editors flatter themselves, the subjects treated of do not dishonour the goodness of the poetry; the greater part of them being on topics either serious, moral, or divine.

‘ The pieces of real merit, hackneyed through every collection, have not had a place here ; as the compilers are convinced, that perpetual uniformity is as apt to disgust, as perpetual variety to perplex. The poems in this selection, are not to be found in any other : they are mostly taken from books of merit, little known, which have undergone but one edition, and were scarce ever heard of in Scotland. These works, hitherto hid, as it were, from the world, it is hoped, will be found no ways inferior to others more common, and much esteemed.

‘ The public, it is expected, will receive the few originals by the unknown pen with indulgence: let youth plead exemption from severity, and inexperience excuse these faults,

————— *quas aut incuria fudit,*
Aut humana parum cavit natura. ———

‘ The author of the paraphrases from scripture, was well known as a divine—and a christian. As such his memory will be ever revered.—A character far superior to the scholar, the philosopher, or even the poet.’

Mr. Langhorne’s pieces will always be well received, where true Taste does the honours of the place. The ode which follows pleases us extremely, by its melody, originality, and pathos: so does the Hymn to Humanity, which we have not room to insert. The ode by Mr. Gray, page 96, is the child of true genius. The name of Mr. Mason is sufficient to stamp a value on the pieces that follow this ode: nor can we with justice refuse our approbation to this elegant poem on Truth:

‘ Hence, gay Delusion’s fickle train ;
Ye nimble shadows light and vain,
That wanton, glitt’ring in the eye of youth :
No more the airy dance I tread,
By flitting forms to ruin led ;
Your baleful charms I fly, the votary of Truth.

Hail, holy dame ! of aspect bright,
Sprung from th’ eternal fount of light,
Whose visage pours the streaming day,
Where darkness, brooding darkness lay !
Before thy face the miscreant fled ;
And with her all her phantoms drear ;
Pale Horror, of himself afraid,
And teeming Guilt, and fell Despair,
What time the cherub Mercy from on high,
With thee in league conjoined, descended from the sky.

Fearful

Fearful the dawn of hope bereft !

Ere Mercy beam'd with op'ning grace :

For thou the blasted earth had'st left ;

Had'st left with man's accursed race :

Thine injur'd cause,

By man betray'd ;

Thy broken laws,

No more obey'd,

Drew from thy virgin eye the copious tear.

Then ghastly Vengeance stood,

And claim'd the forfeit blood ;

And Justice urg'd the doom, a counsellor severe.

When Mercy, lo ! of wondrous birth,

In heav'n begot, though born on earth,

From the side issuing of a wounded lamb :

All rob'd in white, the meek-ey'd maid,

Prepar'd man's ruin'd cause to plead,

Prepar'd, with ransom due, and sweet persuasion came :

Her blameless form held Justice mute ;

Her proffer'd price the debt o'erpay'd ;

Well-pleas'd th' Almighty heard the suit,

In purpling glory fresh array'd !

Then thou, O TRUTH, didst yield thine hand,

In proof of amity sincere ;

And Peace and Justice knit the band,

The fourfold band of concord dear,

In heav'n the grätulations loud began ;

Glory to God on high, peace and good will to man.

Come, lovely TRUTH, more lovely grown,

Since mercy made thee all her own :

Her signature she bade thee wear,

Her greetings sweet to mortals bear,

And leave her name, her form imprest,

In living characters on every panting breast.

She bade thee cheer each drooping heart,

And wipe the mourner's beamless eye ;

Its optic upwards taught to dart,

To meet the day spring from on high.

Full in the view, th' atoning cross present ;

The mangl'd body bare, with clotted gore besprent :

O come thou then, not wrapp'd in cloud,

Nor as in Sinai thund'ring loud ;

Nor yet in mystic form be seen,

By Fancy dress'd, the pageant queen :

Come, but with look serene, and clear,
 Such as in heav'n thou'rt wont t' appear.
 Each fear, each trembling doubt repel,
 Here, guest divine, here deign to dwell;
 The frantic dreams of vanity controul;
 O pour God's fulness on my ravish'd soul,
 Confirming ev'ry grace, and realize the whole. }

The following sonnet, by Mr. W——e, is all elegance and simplicity :

' The gentle maid, whose hapless tale
 These melancholy pages speak;
 Say, gracious lady, shall she fail
 To draw the tear adown thy cheek ?

No; never was thy pitying breast
 Insensible to human woes:
 Tender, though firm, it melts distress
 For weaknesses it never knows.

Oh! guard the marvels I relate
 Of fell ambition scourg'd by fate,
 From reason's peevish blame:
 Blest'd with thy smile, my dauntless sail
 I dare expand to Fancy's gale:
 For sure thy similes are fame.'

We must likewise recommend Mr. Cooper's elegy, intituled, "A Father's Advice to his Son;" in which there is a strong vein of poetry, humanity, and good-humour.—There are several other pieces that will not fail to entertain the reader of taste, who, we doubt not, will join with us, in hoping this collection may be exempted from the horrors of oblivion.

IV. *Essays on Medical Subjects, originally printed separately; to which is now prefixed an Introduction relating to the Use of Hemlock and Corrosive Sublimate; and to the Application of Caustic Medicines in cancerous Disorders.* By Thomas Gataker. 8vo Pr. 4s. Doddsley.

THESE pieces having been reviewed as they were published separately, we have nothing to do on this occasion but to give an account of the Introduction, in which Mr. Gataker has made some remarks upon certain supposed specifics; namely, the hemlock, corrosive sublimate, and Plunkett's secret for extirpating cancerous tumours, which has been pub

chased by Mr. Guy, surgeon, of Mark Lane. With respect to the first, which has been so much extolled in Germany, he says, 'The affair at present does not clearly appear in that light, as it is not easy to explain the difference between the doctor's account and the experience of others; for, after enumerating all these virtues which are attributed by Dr. Storck to the hemlock; after considering this collection of extraordinary effects said to be produced by one medicine only, which, according to this account, is alone sufficient to cure almost every difficult or otherwise incurable distemper, how is it possible to explain satisfactorily the result of the experiments that have been made with the hemlock in this kingdom; where the use of this medicine does not plainly appear to have produced any remarkable advantage in any one disease? Yet there never probably was a medicine offered to the public which was more candidly as well as generally attended to, by the most eminent of the profession in private practice, and in all the hospitals in the kingdom. Every means to procure success has been regarded, and every objection which was thought capable of preventing a discovery of the good effects of the hemlock, has been carefully obviated. The plant has been sent for from Dr. Storck, to see whether it corresponded with that which is called the hemlock in England, and even the prepared medicine has been procured and taken, without differing in effect from that which was in common use here. On the other hand, it may indeed be said that the ill effects or inconveniences attending the use of this medicine are in general very inconsiderable, the usual operations of it, where it produces any at all, appearing sometimes by a slight increase of urine or perspiration, especially in the beginning of the course, and sometimes, though rarely, occasioning an evacuation by the bowels. When the hemlock is given in large quantities, it sometimes affects the sight, and occasions giddiness, but these symptoms are temporary, and do not leave any lasting ill consequence. In general, the hemlock, as it has been given in this country, produces very little effect of any kind, at least for a continuance. In vain, therefore, is it any longer to hope, amongst the variety of extraordinary virtues which this medicine was said to be endued with, that it possesses any power to destroy the peculiar humour occasioning cancerous complaints; nor can the inefficacy of it in that respect particularly be too fully known, in order that neither the usual methods of palliating or relieving these complaints may be omitted, nor the future pursuits of a more effectual remedy for this afflicting distemper be suspended, by an attention to what has proved so unavailing as the hemlock.' And yet we know a gentleman of learning and

veracity, who declares he was intirely cured by the hemlock, internally taken and externally applied, of a very dangerous phagedenic ulcer in his back, which had some appearances manifestly cancerous.

Our author here takes occasion to make some strictures upon nostrum-mongers; and animadvert in particular upon Plunket and his abettors, who pretend that his medicine, by a specific power, loosens the cancerated tumour, and brings it away with all its roots, without damaging the neighbouring parts. He ridicules the notion of a cancer's having roots; though in this particular we cannot help thinking he laughs in the wrong place, inasmuch as those roots have been described by the best authors, and as we have always observed the most eminent surgeons, in the amputation, or extirpation, of cancerous tumours, particularly careful in examining and taking away the said roots, lest from such remains the disorder should re-germinate.

Mr. Gataker alleges, that an empiric of the same name (Plunket) had left the receipt of this medicine for the use of St. Stephen's hospital in Dublin; that Mr. Guy had, for his own enrolment, countenanced the erroneous notion of its extirpating cancers with their roots, as well as that this method was much less painful than that of excision; whereas (he asserts) the pain excited by Plunket's medicine, is in some parts of its operation, not only as severe as almost any pain that can be suffered, but much aggravated, in comparison with the other method, by the tedious duration of it. He moreover says, there are many cancerous cases, which, from their size, their situation, and other circumstances, cannot admit of having this medicine applied to them; and that in bad cases, Mr. Guy has declined the application of the medicine, where they have been afterwards relieved or cured by the common operation. In a word, Mr. Gataker throws out some insinuations unfavourable to the character of Mr. G—, with relation to his conduct in exaggerating the virtues of this medicine; and he draws a parallel between this and the usual method of extirpating cancerous and schirrous tumours, in which he gives the preference to the operation by steel.

The next article in the following pages relates to venereal complaints; in the consideration of which, he endeavours to shew that the solution of corrosive sublimate has often proved ineffectual, and that this is the case with all other pretended specifics which have been obtruded on the public, except so far as they are preparations of mercury, which he allows indeed to be a specific (when duly administered) in all the stages of this distemper.

‘ Upon the whole, as far as the venereal poison can be judged of, it appears that the pox is a distemper of a peculiar kind;—that mercury, the common remedy for it, is remarkably and specifically suited to destroy the peculiar poison occasioning this distemper, as it very rarely fails to do when properly administered;—that the operation of this medicine is sometimes by the common discharges of the skin, bowels, or kidneys; and now and then it produces its salutary effects with hardly any apparent alteration in the discharges of the body; but that its natural and most common, as well as most powerful operation, is upon the mouth, by encreasing the quantity of spittle;—that where the symptoms of the disease are mild, the distemper may admit of a cure without the mouth being affected, or at least considerably, especially where the operation of the medicine takes an easy and favourable turn to any of the common discharges before mentioned; but that where the symptoms are more obstinate and malignant, it is necessary, in order to remove them, and to secure against a return of them, to administer the mercury in such a manner as more or less to affect the mouth, or to salivate;—that the effect on the mouth, or a salivation, is not however necessary in itself, as an healthy or unhealthy person is equally liable to be salivated by the same medicine; but as it is the natural effect of mercury to produce this symptom in the mouth when it acts with most efficacy, so far a salivation in a greater or less degree is in some cases necessary, as it is a sign that the medicine has acted with that power which the malignity or obstinacy of the symptoms required.’

What then, will nothing cure a pox but a regular salivation? We should do a manifest injustice to our own observation and experience, if we did not declare that we have known repeated instances of the worst symptoms of the lues venerea, radically cured by mercurial unction, without the mouth's being at all affected; by the worst symptoms we mean nocturnal pains, attended with nodi, tophi, and gummuta, on the forehead, shins, and fore-arms, serpiginous eruptions on the head and breast, verrucæ circa pudendum, and cristæ galli in perineo.—As Mr. Gataker's hand was in, we wish he had told us his method of curing gonorrhæas unattended with any other symptom but the ardor urinæ and chordee; for if mercury be the only specific for the lues venerea, he undoubtedly prescribes it in this stage; and yet he seems to think that in such a case it will serve no good purpose. In short, so much has been written on this subject, *pro* and *con*, by different practitioners, each inveighing against the other's method as pernicious, that we should think the young student would be lost in a labyrinth

from whence there was no issue ; and we ourselves, if we knew no more of the distemper than what we have learned by reading books, should conclude that no person whatever has been radically cured of any degree of the lues venerea, since it was first imported into Europe by the soldiers and sailors of Christopher Columbus.

V. *The Midwife's Pocket-Companion : or, A Practical Treatise of Midwifery. On a new Plan. Containing full and plain Directions for the Management and Delivery of Child bearing Women in the different Cases, and the Cure of the several Diseases incident to them and new born Children, in the safest Manner, and according to the best Improvements. Adapted to the Use of the Female as well Male Practitioner in that Art.* By John Memis, D. M. 12mo, Pr. 3s. Dilly.

NOTwithstanding the numerous late publications in midwifery, our author informs us in the Preface, that such an epitome as he here offers was necessary, both as a syllabus to the teacher, and to render the art more intelligible to the female pupil ; for whose benefit he intimates the work is principally intended : but we find him directing the use of scissars, forceps, and crotchets, which we apprehend should be reserved entirely to the male practitioners, and only to those of sufficient experience. Midwifery, as a practical art, is surely as difficult as any other handy-craft, and ought therefore to be learnt in the same manner, by a regular apprenticeship. A young man must labour, try, do and undo, for some years, before he can make a chest of drawers, or turn a pump ; and it is surely as difficult to deliver a child, in some bad cases, as to do either. Learning and genius avail little in this case. We question if Sir Isaac Newton, after studying the subject three years, could make a pair of shoes so well as an illiterate man who had employed the same space of time in actual trials. Yet a young doctor, or even an apothecary's apprentice, after attending a course or two of midwifery lectures, commences *accoucheur*, and is consulted and acts in the most important, and perhaps the most difficult, of all manual operations, and where the lives of two individuals are concerned : nay it sometimes happens that he commences author on the subject, and after turning over some systems of midwifery, he sets forth *A Practical Treatise of Midwifery, on a new Plan*, which if dedicated to a professor who has taught the art for some years, is presumed to have his sanction, and goes out into the world as a work complete in its kind, and which may be depended on in all cases of difficulty and danger.

The

The work before us is methodically divided into three parts, each of which contain the same number of chapters; the first, comprehending the description of the parts, the placenta, moles, with the position of the child, &c. is chiefly copied from Dr. Smellie's Treatise, which has been of great service to our author. The three chapters of the second part are on natural, unnatural, and preternatural births.

To give the reader a general idea of the author's manner in natural labours, we shall transcribe the following passage.

' Thirdly, if it happens that true pains being come on, the labour should prove tedious, it occasions what we call a lingering birth, and proceeds from a natural stiffness or straitness of one or both mouths of the womb, which open with great difficulty: a case incident, for the most part, to women who are with their first child, especially if they are of a dry constitution, or much advanced in years.

' In this case, and indeed more or less in every case, where the parts are in any degree rigid, dry, or inflamed, we begin with making soft and slippery the mouths of the womb and the parts all around, by anointing the outward with hogs-lard, or soft swines seam, and the inward with hard fresh butter, anointing at the same time our fingers and hand with the same; which done, we next widen the outward mouth of the womb slowly and gradually in every pain, by introducing our four fingers and thumb closed lengthways, as it were like the small end of a sharp-pointed sugar-loaf; and turning them round therein backward and forward gently, we gradually stretch that, and the passage of the womb, and inward mouth, one after another.

' Our whole hand being thus got into the passage, we sometimes find it necessary, while the labour is going on, to insinuate our fingers, with the flat of the hand, between the child's head and the inward mouth of the womb, otherwise it might be pushed before the head, especially that part of it next the share-bone, even through the outward mouth; or if the head passes the inward mouth, it might push out the parts at the outward mouth, and endanger that deplorable tearing of the seam of the hips above-mentioned, laying the two openings of fundament and womb into one.

' We make therefore, this artificial widening of the mouths and passage of the womb very cautiously, and never unless absolutely necessary; and even then leisurely, and in time of a pain, when the woman is least sensible of the widening force of our hand.'

We most heartily join with the author in his caution of not practising these widening arts unless absolutely necessary, which
will

will not happen once in fifty labours, and, when necessary, are not to be performed in the manner he recommends, by *turning the four fingers and thumb closed lengthways, and turning them backwards and forwards*. Nor is the perinæum (which he calls *the seam of the hips*, a term, as well as many others, absolutely unintelligible on this side the Tweed) to be saved by the method he here recommends; on the contrary, it will rather endanger the tearing it more. And as this circumstance of lacerating the perinæum is the most common accident in labours, especially of first children, our author, who enumerates many of less consequence, would have done well to have mentioned the means of preventing it.

At p. 59. l. 18. to p. 60. l. 13. we find the following passage:

‘ Eighthly, After the child is born, if the womb-cake or after-birth comes quickly away, as generally happens in natural births, and the child is living and well, we forthwith tie and cut the navel-string, and order the child’s head to be covered with a warm cap, and put under the bed-clothes, or its body to be covered with a warm flannel or linen cloth.

‘ If there is no token of the after burden coming away soon, and no flooding obliges us to hasten its delivery, we rather let it alone a while, and allow the mother to rest a little, and the child recover.

‘ If the child happens to be born very weakly, before we tie and cut the navel-string, we deliver the after-burden.’

It sometimes happens that the after-birth immediately follows the child, in which case there is no time to tie the navel-string and separate the child before the after-birth comes away; but this does not happen once in five hundred labours. In all other cases the best practitioners recommend the separating the child before any attempt is made to bring away the placenta. By the natural contraction of the womb, when freed from the distention occasioned by the bulk of the child and waters, the after-birth is kindly and gradually separated; but this does not happen instantly; and if there is no flooding, we may safely wait half an hour; but surely, whether the child is born weakly or not, there is no occasion to defer the separation of it: no benefit can accrue to the child, none to the mother; but many to both, by making a single ligature and dividing the string, which it is not our present business to enumerate. The arts commonly used to revive a weakly child can be better put in practice on the nurse’s knee by the fire-side: and indeed when our author comes to treat of the manner of delivering the placenta, he takes it for granted that the navel-string is tied and cut before that is attempted. We observe that our author has herein been influenced by Dr. Smellie’s first publication;

we know too that Mauriceau and others recommend the same practice ; notwithstanding which, we will venture to affirm the other to be by much the better method ; and that it is now adopted by the ablest practitioners of this kingdom, both male and female.

The great objection we have to this work is, that it seems entirely to be copied from books, and not dictated by experience ; and that oftentimes dangerous, if not impossible expedients are recommended ; as for example ; At p. 53, in the cases of difficulty, after the head of the child is born, he expresses himself thus ; ‘ or should the outward mouth of the womb be strongly contracted round the neck, we push up our hand along its breast, and pull as before.’ In this situation it is very difficult to push up the hand, and the consequence of attempting it will certainly be the tearing the perinæum, or hip-seam, as our author terms it. At the bottom of p. 64. he says, the washing of the child may be performed first, before the navel-string is tied and cut, for which he may have some written authority, but, however, we do not remember it ; and we will venture to assert the practice is both difficult and absurd. The last thing that we must disapprove in this first part on natural births, is his advising the hand to be passed up into the womb after the delivery of the placenta ; for notwithstanding this practice has many abettors, there can happen very few cases indeed in which it is necessary ; and to recommend it in all, is giving the mother unnecessary pain, and may be productive of danger.

We shall be very concise on the remainder of this work, declaring before hand our total disapprobation of putting the instruments he mentions into the hands of the female practitioner, and expressing our wishes that they were not so often used by the males, which publications of this nature are too apt to promote. With regard to the use of the forceps, he sets out with the following directions ;

‘ Having first anointed our hands, and the outward mouth and passage of the womb, with hogs-lard or soft fresh-butter, we stretch the same slowly and gradually with the fingers of our right-hand, one after another, and then altogether, introduced in a longish form, and turned round backward and forward, pushing up more and more by piece-meal, till the parts be sufficiently widened, as was shewn before in natural births.

‘ If the head of the child is so low, that our hand cannot be introduced high up in this form, we widen the passage with our fingers pushed up along the moveable end of the rump-bone, the back of the hand being placed next to the child’s head ;
and

and when sufficiently opened to admit all our fingers, we turn the back of our hand to the fundament, while our thumb and fingers being flattened, slide along between the head and rump-bone, using sometimes the right, sometimes the left-hand.'

In opposition to which, from reason and experience, we declare the forceps can never be profitably employed till the head is very low down in the pelvis, and seldom till it begins to push out the perinæum backwards; in which situation every practitioner knows there is no room for the hand to be passed up, and even turned round between the head of the child and the end of the rump-bone.

The third and last part treats of diseases of the mother before delivery, after delivery, and of those of infants; which is methodical, concise, and seems to be judiciously drawn up.

We are extremely sorry our duty to the public has obliged us to be so severe on Dr. Memis: however, he has, for the most part, carefully abridged what he found in different authors; and we make no doubt that after twenty years practice and experience, he will be able to publish a complete treatise on the subject of midwifery:

VI. *Excerpta Quædam e Newtoni Principiis Philosophiæ Naturalis, cum Notis variorum.* 4to. Pr. 10s. 6d. Nourse.

IT is the business of those who adhere to the present method of philosophising, established by Sir Isaac Newton, to find out the laws of nature by experiments and observations, and derive the causes of all things from the most simple principles possible. Philosophers of this kind will frame no hypothesis, nor receive them into philosophy otherwise than as questions whose truth may be disputed; they proceed therefore in a two-fold method, synthetical and analytical. From some select phænomena they deduce, by analysis, the forces of nature, and the more simple laws of forces; and from thence, by synthesis, shew the constitution of the rest. To this, with a proper application of geometry, is owing the great advantage the present system of philosophy has over all the preceding ones, and the vast improvements it has received within the last age. What wonderful advancement in the knowledge of nature may be made by this method of enquiry, when conducted by a genius equal to the work, will be best understood, by considering the discoveries of the illustrious philosopher above-mentioned. To him it is principally owing that we have now a rational system of natural philosophy, who, by pursuing the sure and unerring method of reasoning from experiments and observations, joined with

with the most profound skill in geometry, has extended his enquiries to the most minute and invisible parts of matter, as well as to the largest and most remote bodies in the universe; and who has established a system, free from the uncertainty of a mere hypothesis, raised upon the secure and lasting basis of geometry itself.

As the philosophy of Newton is now universally received, it is our opinion that a well-executed treatise tending to elucidate the more difficult parts thereof, cannot fail of being acceptable to such as are desirous of being acquainted with the true system of the world, which, in some measure, seems confirmed by the encouragement given to the work now before us, by so large a number of subscribers.

Our author, after premising the necessary definitions, enumerating the laws of motion, and clearly explaining the several corollaries that flow from those laws, divides the remaining part of the work into six sections. In the first of these, Sir Isaac Newton's method of prime and ultimate ratios, together with the lemmas that compose the first section of the first book of the Principia, are treated by the learned editor in a manner suitable to the importance of the subject.

Section 2. The invention of centripetal forces, the 38th, 39th, and 40th propositions in the first book of the Principia, are here illustrated with great judgment and propriety.

Seçt. 3. treats of the motion of bodies in eccentric conic sections. Here the reader will find the 11th, 12th, 13th, 14th, 15th, and 16th propositions of the first book of the Principia explained in a curious and satisfactory manner.

Seçt. 4. In this section, previous to the investigations relating to the *attractive forces of spherical bodies*, our learned author proposes and demonstrates the following useful theorem ;

‘ Quantitates materiæ in corporibus funependulis, quorum centra oscillationum a centro suspensionis æqualiter distant, sunt in ratione compositâ ex ratione ponderum et ratione duplicatâ temporum oscillationum in vacuo.

DEM. Nam velocitas, quam data vis in datâ materia, dato tempore generare potest, est ut vis et tempus directè, et materia inversè. Quo major est vis, vel majus tempus, vel minor materia, eo major, generabitur velocitas. Id quod per motus legem secundam manifestum est. Jam vero si pendula ejusdem sint longitudinis, vires motrices in locis a perpendiculari æqualiter distantibus sunt ut pondera : ideoque si corpora duo oscillando describant arcus æquales et arcus illi dividantur in partes æquales ; cum tempora quibus corpora describunt singulas arcuum partes correspondentes sint ut tempora oscillationum totarum erunt velocitates ad invicem in correspondentibus oscillationum

tionum partibus, ut vires motrices et tota oscillationum tempora directè, et quantitates materiæ reciprocè; ideosque quantitates materiæ ut vires et oscillationum tempora directè et velocitates reciprocè. Sed velocitates reciprocè sunt ut tempora; atque ideo tempora directè et velocitates reciprocè sunt ut quadrata temporum; et propterea quantitates materiæ sunt ut vires motrices, et quadrata temporum, id est, ut pondera et quadrata temporum. Q. E. D.

Cor. Ideoque si tempora sint æqualia, quantitates materiæ in singulis corporibus erunt ut pondera.

Notwithstanding this demonstration is very concise and elegant, we apprehend it might have been rendered more easy to be understood by the generality of readers by an analytical process, as thus: Let F and f represent the motive forces, T and t the times employed by those forces to generate the velocities V and v in the quantities of matter M and m respectively. It is well known that $V : v :: \frac{F \times T}{M} : \frac{f \times t}{m}$. Multiply extremes and means, we have $V \times f \times t \times M = v \times F \times T \times m$; whence $M : m :: F \times T \times v : f \times t \times V$; or $M : m :: \frac{F \times T}{V} : \frac{f \times t}{v}$, but $V : v :: t : T$, and $t : T :: t : T$; therefore $V \times t : v \times T :: t^2 : T^2$; from hence we get $\frac{T}{v} : \frac{t}{v} :: T^2 : t^2$, and consequently $M : m :: F \times T^2 : f \times t^2$. Q. E. D.

Cor. If $T = t$, then $M : m :: F : f$.

In the remaining part of this section our author has greatly facilitated the investigations of the 70th, 71st, 72nd, 73^d, 74th, 75th, 76th, and 78th propositions in the first book of the Principia; and, as a specimen of his truly understanding the doctrine of ultimate ratios, we shall make the following extract:

‘ Si quantitates duæ $a+x$ et $b+y$ componantur ex partibus datis a et b , et ex partibus non datis, simul tamen nascentibus, vel simul evanescentibus, x et y ; fuerit autem $a+x$ ut $b+y$; erit semper x ad y ut a ad b . DEM. Cum enim ponatur $a+x$ ut $b+y$, erit semper $a+x$ ad $b+y$ in datâ ratione; nascentibus autem vel evanescentibus x et y , est $a+x$ ad $b+y$, ut a ad b ; quare $a+x$ erit semper ad $b+y$, ut a ad b ; ideoque x erit ad y semper ut a ad b .

‘ Aliter, Est $a+x : b+y : m : n$ ex hypothesi: sit \dot{x} et \dot{y} coteremporanea finita incrementa vel decrementa x et y , et erit $a+x+\dot{x} : b+y+\dot{y} :: m : n$ ex hypothesi; ergo $a+x+\dot{x} : b+y+\dot{y} :: a+x : b+y$, et $ab+bx+b\dot{x}+ay+yx+y\dot{x} = ab+ay+a\dot{y}+bx+xy+x\dot{y}$, et $b\dot{x}+y\dot{x} = a\dot{y}+x\dot{y}$; atque idcirco $\dot{x} : \dot{y} :: a+x : b+y :: m : n$. Si vero coteremporanea incrementa vel decrementa quantitatum duarum, quæ simul existere incipiunt, semper vel æquales sint vel in eâdem ratione, quantitates ipsæ vel æquales erunt, vel in hâc ratione; hoc est, erit

$x : y :: a + x : b + y$ in omni casu, et $bx + yx = ay + yx$, vel $bx = ay$, atque id circo $x : y :: a : b$.

Section 5. explains, in an easy and familiar manner, the motion of bodies in moveable orbits, and the motion of the apsidæ. In this section, the 43d, 44th, and 45th propositions of the Principia, B. 1. are also investigated in a method extremely clear and judicious.

Section 6. Here our author, after having well explained the motion of bodies tending to each other with centripetal forces, in a series of proportions corresponding with those in the 9th section of the first book of the Principia, introduces some curious investigations relating to the inequalities of the lunar motions, the flux and reflux of the sea as arising from the actions of the sun and moon, and plainly shews, in the following problem, that the unequal motion of the satellites of Jupiter and Saturn are derived from those of our moon.

‘PROBLEMA. *Motus inæquales satellitum Jovis et Saturni a motibus lunaribus derivare.* Ex motibus lunæ nostræ motus analogi lunarum seu satellitum Jovis sic derivantur. Motus medius nodorum satellitis externi Jovialis, est ad mutum medium nodorum lunæ nostræ, in ratione composita ex ratione duplicata temporis periodici terræ circa solem ad tempus periodicum Jovis circa solem, et ratione simplici temporis periodici satellitis circa Jovem ad tempus periodicum lunæ circa terram (per Corol. 16); ideoque annis centum conficit nodus iste 8 gr. 24’ in antecedentia. Motus medii nodorum satellitum interiorum sunt ad motum hujus, ut illorum tempora periodica ad tempus periodicum hujus (per idem corollarium) et inde dantur. Motus autem augis satellitis cujusque in consequentia est ad mutum nodorum ipsius in antecedentia, ut motus apogæi lunæ nostræ ad hujus motum nodorum, (per idem Corol.) et inde datur. Diminui tamen debet motus augis sic inventus in ratione 5 ad 9 vel 1 ad 2 circiter, ob causam quam hic exponere non vacat (Vid. Cor. 8.). Æquationes maximæ nodorum et augis satellitis cujusque fere sunt ad æquationes maximas nodorum et augis lunæ respectivè, ut motus nodorum et augis satellitum tempore unius revolutionis æquationum priorum, ad motus nodorum et apogæi lunæ tempore unius revolutionis æquationum posteriorum (Vid. Cor. 16.). Variatio satellitis e Jove spectati, est ad variationem lunæ, ut sunt ad invicem toti motus nodorum temporibus quibus satelles et luna ad solem revolvuntur, per idem corollarium; ideoque in satellite externo non superat 5”, 12”.

Our learned commentator next proceeds to the theory of comets; and after having shewn that these enormous bodies move in conic sections, having their foci in the centre of the sun,

sun, and by radii drawn from the sun to the comet, describe areas proportional to the times, concludes this stupendous work with the following corollaries.

‘ Corol. I. Hinc si cometæ in orbem redeunt, orbis erunt ellipses, et tempora periodica erunt ad tempora periodica planetarum in axium principalium ratione sesquuplicata. Ideoque cometæ maximæ ex parte supra planetas versantes, et eo nomine orbis axibus majoribus describentes, tardius revolventur. Ut si axis orbi cometæ sit quadruple major axe orbis Saturni, tempus revolutionis cometæ erit ad tempus revolutionis Saturni, id est, ad annos 30, ut $4\sqrt{4}$ (seu 8) ad 1, ideoque erit annorum 240.

‘ Corol. II. Orbis autem erunt parabolis adeo finitimi, ut eorum vice parabolæ sine erroribus sensibilibus adhiberi possint.

‘ Corol. III. Et propterea (per corol. 7. prop. xviii.) velocitas cometæ omnis, erit semper ad velocitatem planetæ ejusvis circa solem in circulo revolventis, in subduplicatâ ratione duplæ distantiæ planetæ a centro solis, ad distantiam cometæ a centro solis quamproxime. Ponamus radium orbis magni, seu ellipseos in qua terra revolvitur semidiametrum maximum esse partium 100000000 : et terra motu suo diurno mediocri describet partes 1720212, et motu horario partes $71675\frac{1}{2}$. Ideoque cometa in eadem telluris a sole distantia mediocri, ea cum velocitate quæ sit ad velocitatem telluris ut $\sqrt{2}$ ad 1, describet motu suo diurno partes 2432747, et motu horario partes $101364\frac{1}{2}$. In majoribus autem vel minoribus distantis, motus tum diurnus tum horarius erit ad hunc motum diurnum et horarium in subduplicatâ ratione distantiarum reciproçè ideoque datur.

‘ Corol. IV. Unde si latus rectum parabolæ quadruplo majus sit radio orbis magni, et quadratum radii illius ponatur esse partium 100000000 : area quam cometa radio ad solem ducto singulis diebus describit, erit partium $1216373\frac{1}{2}$, et singulis horis area illa erit partium $50682\frac{1}{4}$. Sin latus rectum majus sit vel minus in ratione quavis, erit area diurna et horaria major vel minor in eadem ratione subduplicatâ.

We sincerely wish that the learned author, or persons concerned in this work, may extend the next edition of it to a complete commentary upon the whole Principia, executed with the same elegance and perspicuity as the detached parts here enumerated.

VII. *Improvements in the Doctrine of the Sphere, Astronomy, Geography, Navigation, &c. Deduced from the Figure and Motion of the Earth; and absolutely necessary to be applied in finding the true Longitude at Sea and Land. Rendering all other Methods more correct, and in some Cases by more than half a Degree or 30 geographical Miles. By Samuel Dunn. 4to. Pr. 2s. 6d. Vailant.*

IN the preface to this work our author informs us, that 'Of all the methods which have been proposed for finding the longitude at sea and land, the transits of Venus and Mercury over the disk of the sun, the eclipses of Jupiter's satellites, and of the sun and moon, the observed place of the moon in the ecliptic, and a machine to keep true time in a ship at sea, or to remove from one place to another, have been generally allowed as some of the best ways, whereby the true longitudes of places have been likely to be found out and settled at sea and land.

'In these sheets (continues our author) I have not considered to what degree of accuracy astronomical observations can be made that belong to either of these methods: but it is the subject of this discourse to demonstrate, that notwithstanding a possibility of making such observations without any error, both the instruments and observers being ever so correct, and the computations being made after the usual manner, quite correct; after all, there is an error in the determination of the TIME, which hath not been pointed out by any person before me: and this error, I have shewn, ariseth from the figure and diurnal motion of the earth.'

With regard to the work itself, it is divided into sixteen sections; of these, the fifth, sixth, and tenth are most essential, as they contain the general principles made use of by our author in investigating those corrections, so very necessary in astronomical observations, relating to the longitude either at sea or land.

'Section the fifth treats of the solidities of the two segments of the earth, made by a plane passing through Greenwich, in a direction east and west, and likewise coincident with a right line drawn perpendicular to an elliptical tangent of the earth, drawn through Greenwich in a direction north and south.' The ratio of these solidities Mr. Dun makes 1 : 1.011025811 nearly.

In the sixth section, our author investigates the direction under which a particle of matter on the earth's surface at Greenwich, is attracted, with respect to north and south, from the earth's center, supposing the earth, and likewise the particle, at rest. By the result of the calculation in this section, it appears that a plumb line freely suspended at rest at Greenwich, directs itself $0^{\circ} 4' 38''$ southward of the center of the earth.

‘ But to determine the quantity of this variation in all other latitudes, from the equator to the poles, whatever the equatorial diameter and polar axis be supposed, I shall give this following theorem, the investigation of which is retained,

‘ A General Theorem for determining the angle by which a plumb-line deviates from a direction towards the centre of the earth, in all latitudes, from the equator to the poles.

‘ To the logarithm of the sine of the latitude, add the logarithm of the cosine of the latitude, likewise the logarithm of the difference between the semi-diameter of the equator, and the semi-polar axis, and from the sum of these three logarithms, subtract the logarithm of the semi-diameter of the equator, the remainder (rejecting tens in the index) is the logarithm tangent of an angle. From the half of which, subtract as many seconds of a degree as the place is tens of degrees from the equator, if that is nearest, or as the place is tens of degrees from the pole, if that is nearest, and the remainder is the angle of deviation required.’

By the application of this theorem Mr. Dunn shews, ‘ That, in latitudes 0° and 90° , the plumb line’s direction north and south from the centre of the earth is $0^{\circ} 0''$. In latitudes 5° and 85° the deviation is $0^{\circ} 52''$. In latitudes 10° and 80° the deviation is $1^{\circ} 9''$. In latitudes 15° and 75° the deviation is $2^{\circ} 24''$. In latitudes 20° and 70° the deviation is $3^{\circ} 5''$. In latitudes 25° and 65° the deviation is $3^{\circ} 40''$. In latitudes 30° and 60° the deviation is $4^{\circ} 8''$. In latitudes 35° and 55° the deviation is $4^{\circ} 29''$. In latitudes 40° and 50° the deviation is $4^{\circ} 42''$; and in latitude 45° the deviation is $4^{\circ} 45''$, supposing the earth’s equatorial diameter and polar axis according to the latest observations.’

The tenth section determines the direction of the gravitation of a particle of matter, suspended at rest on the earth’s surface, with respect to east and west from the earth’s center, whilst the earth is making its diurnal rotation round its axis.

In this section our author shews, that if a particle of matter be freely suspended at rest on the earth’s surface at the equator, the deviation of this direction from the earth’s center with respect to north and south will here vanish, but the whole accelerative force arising from the earth’s rotation will be along the direction of the equinoctial line from west towards east; in which case the centrifugal force arising from the earth’s diurnal rotation will take off $\frac{1}{289}$ part of the gravity towards the earth’s center. Wherefore divide 3281240 toises, the semi-diameter of the equator, by 289, the quotient is 11354 toises, the distance from the earth’s center, towards which every particle of matter gravitates at the equator, supposing the particle at rest, and the earth in motion round its axis. And as 3281240 toises

toises to 11354 toises, so radius to ,0034603, the natural tangent of $11^{\circ} 54''$, the angle of deviation eastward of the earth's center.

‘By the same method of computation, this angle of direction eastward of the earth's center comes out for the tropics $10^{\circ} 55''$. For the latitude of Paris observatory $7^{\circ} 51''$. For the latitude of Greenwich observatory $7^{\circ} 25''$. And for the north polar circles $4^{\circ} 46''$. And for all other latitudes may be found by this THEOREM. “From the logarithm of the cosine of the latitude, subtract this constant logarithm, 2.4608978, the remainder is the logarithm of the tangent of the deviation required.”

In the next section we have an investigation ‘of the direction of a plumb line with respect to east and west in all latitudes.

‘Let there be a plumb line having its upper end suspended freely through a small hole made at the end of a short iron rod, which rod is supposedly fixed firmly in an upright wall, and a perfectly round ball appended to its lower end, the line itself being perfectly flexible. Let such a plumb line be supposedly hung freely in vacuo, at the Royal Observatory at Greenwich, the earth being supposed an oblate spheroid, flat towards the poles, and moving round its axis by the diurnal motion: in which case, the direction of this plumb line will be towards the west of the earth's center. Because,

‘First, if the earth was at rest, the plumb line would in that case gravitate over the earth's center, without any deviation towards the east or towards the west of that center. Secondly, did the plumb line gravitate towards the earth's centre, or over it, whilst the earth is in motion round its axis, instantly on the cessation of that motion, the ball would deviate by an angle of $4^{\circ} 38''$ towards the east of the earth's center. Thirdly, if the ball deviates towards the west of the earth's center, $4^{\circ} 38''$ whilst the earth is moving round its axis, was the earth to cease from that motion, the vis insita of matter would still be in the ball, and instantly direct it towards or over the earth's center, as in the first of these three cases.

‘What has been said therefore of the gravitation of a particle of matter freely placed at rest on the earth's surface, is applicable to the direction of a plumb line in any latitude, whilst the earth is in motion round its axis, but with this difference, that the direction of the plumb line is towards the west of the earth's center in the same quantity as the gravitation of the particle at rest on the earth's surface is towards the east of that center.

‘But because the centrifugal force is under the direction of the plane of the parallel of longitude, therefore the real deviation in regard to a perpendicular direction from the horizon,

will be less than the numbers foregoing, in a ratio as radius to the cosine of the latitude, from which results this THEOREM : "From the double cosine of the latitude, subtract this constant logarithm 2.4608978, the remainder is the logarithm tangent of the elevation of the apparent horizon towards the west, and of the depression of the apparent horizon towards the east."

'Hence this deviation at the tropics becomes 10' 0'', at the Observatory at Paris 5' 10'', at the Observatory at Greenwich 4' 38'', and at the polar circles 1' 58''.'

From these few extracts the reader may in some measure form a judgment of the work now before us, with regard to its utility and the manner in which Mr. Dunn has executed it. As to ourselves, as far as we are capable of judging of the more exalted parts of mathematical philosophy, we apprehend the whole to be founded upon principles that are at best but very defective, if not absolutely absurd. However this may be; as we do not pretend to a final determination in matters of such consequence, we shall only add, that if Mr. Dunn has really made any useful discovery with regard to the longitude, which the work itself, and the application of his corrections to future observations can only evince, he certainly deserves, and we sincerely wish him, all the encouragement due to his merit.

VIII *Commercium Philosophico-Technicum; or, The Philosophical Commerce of Arts: Designed as an Attempt to improve Arts, Trades, and Manufactures. By W. Lewis, M.B. and F.R.S. Parts II. III. IV. Pr. 1l. 4s. in boards. Wilcox.*

THE reader will please to remember, that the first part of this performance was analysed in our Review for February. How the remaining Parts came to be so long delayed, requires (we hope) no other explanation, but that the gentleman who executed the first is now no more, and the article has been hitherto overlooked in the hurry of publication. We hope the delay thus occasioned will not be imputed to any disrespect for Dr. Lewis, whom we esteem in a very particular manner, not only as a man of genius and learning, but as our master, from whose operations, lectures, and writings, we have learned the best part of what we know in the art of chymistry. We shall begin where the former article left off, at the ninth section, which treats of the refining of gold, and the separation of small portions of it from other metals; a subject very interesting to all those artists who work upon this precious metal. The first separation of it from base metals is by testing with lead. The test is a large cupel made of bone ashes, commonly fixed in an iron hoop. It is sometimes made of calcined spath, and vegetable ashes: but nothing endures the fire so well

as the ashes of bones ; which are sold very reasonably by the barrel in several parts of London, particularly in Clerkenwell and that neighbourhood. There are people who collect bones, and after extracting the oil, of which they make grease for carriage-wheels, what remains is calcined to ashes, for the purpose of smelting. He next gives the process of separating gold from silver by aqua-fortis ; and on this occasion describes the manner of preparing, from a solution of copper, the blue pigment called verditer. He proceeds to the purification of gold from silver and base metals, by cementation, where the acid resolved into fumes, is applied to the metal at the same time strongly heated, and corrodes a part of the silver, though its proportion be very minute. He then describes the method of refining gold from silver and base metals by antimony ; as also its purification from platina, silver, and base metals, by aqua-regia. What follows is the extraction of a small portion of gold from a large quantity of silver : the extraction of gold from copper ; and the separation of gold from gilt work.—Section 10. contains the method of tinging glass and enamel by preparations of gold ; which is extremely curious.

In the next section, we find the mineral history of gold, which mentions all the parts of the world where it is now found, including even the kingdom of Great-Britain, many parts of which afford small quantities of it to this day.

There are two noble Scotch families which have pieces of pure gold weighing above an ounce each, found upon their own lands near the Lead Hills in North-Britain. We ourselves have seen several pieces of the same metal collected in the same place upon the side of a rivulet after torrents and heavy rains ; and we have been very well informed that about sixty years ago, an Englishman made a very comfortable fortune by gathering these grains, during a course of twenty years that he lived in this country.

Dr. Lewis observing that the negroes on the coast of Guiney frequently adulterate their gold dust with filings of brass, proposes the hydrostatical ballance, a mixture of aqua-fortis, and other methods for distinguishing the cheat : but the truth is, the African company retains in every port a gold-taker, who separates the brass from the gold in the most dexterous manner, by means of a common blow-pipe and the touch-stone, and that with such expedition and exactness as are altogether incredible. Any chemical process for this purpose would be impracticable, considering the nature of the trade.—We wish the doctor had been more full in his account of the separation of gold from earthy and stony bodies by water, and by mercury, the methods practised in the West Indies ; as well as of its extraction when intimately combined in the composition of sands,

and with the ores of other metals. If we are not mistaken, Frazer and D'Ulloa are more particular and satisfactory on this subject.—The twelfth section treats of the alchemical history of gold, including the various methods by which a set of wrong-headed philosophers pretended to attain the art of transmutation.

‘ The alchemists supposed that nature, in all her works aiming at perfection, in producing metals aimed at gold: that the imperfect or base metals failed of being gold, either from a redundancy or deficiency of some particular element in their composition, or for want of sufficient coction, maturation, or depuration of their principles; and that art could correct or remove these impediments, so as to complete the work which nature had begun.

‘ They supposed the general principles of metals to be chiefly two substances, to which they gave the names of mercury and sulphur; and that of both these there were different kinds, particularly of the latter; which they admitted as many varieties of as there are metals; and which, in gold, they held to be pure, red, fixt and incombustible, but of different qualities in the other metals. In these points there is no perfect uniformity among the different alchemical philosophers, which indeed could not be expected in hypotheses on so abstruse a subject, where experience had afforded so little light: some have added a saline, some an earthy, and others an arsenical principle.

‘ They supposed that the pure mercurial, sulphureous, or other principles of which they imagined gold to be composed, were contained, separately, in certain other bodies. These principles therefore they endeavoured to collect, and to concoct and incorporate by long digestions. In the many volumes written professedly to teach the process at full length, the subjects, from which the golden seeds are to be obtained, are wrapt in impenetrable obscurity: thus much is plain, that the supposed adepts in this mysterious science do not all make choice of the same subjects, or work upon them in the same manner, their practice being probably adapted to their particular hypotheses.’

After all, some very ingenious alchemists, and at the same time very honest men, and among the rest Boerhaave himself, continued to the last in the same opinion, that the transmutation of metals was not unattainable. The alchemists aspired also at the *elixir*, which was a product of a higher order still, called likewise *the medicine for metals*, *the tincture*, *the philosophers stone*; which by being projected on a large quantity of any of the inferior metals in fusion, should change them into fine gold; which being laid on a plate of silver, copper, or iron, and moderately heated, should sink into the metal, and change
into

into gold all the parts it was applied on ; which, on being properly heated with pure gold, should change the gold into a substance of the same nature and virtue with itself, so as thus to be susceptible of perpetual multiplication ; and which by continued coction, should have its power more and more exalted, so as to be able to transmute greater and greater quantities of the inferior metals, &c. &c. Alchemists have moreover endeavoured to find a method for destroying gold, which they affirm, is more difficult than its production : this view they have eagerly prosecuted on the supposition that its destruction or decomposition would afford some grounds for its artificial production. Mr. Boyle himself was of opinion this was practicable, and even gives a process, by which he imagined part of the substance of gold was transmuted to silver : but he certainly was mistaken.

In section 13. we are made acquainted with the different imitations of gold, called Pinchbeck, Prince's metal, &c. Then he describes gold coloured pigments, gold-coloured varnish, or lacker ; and in his addition to the history of gold, he describes the method of embellishing linen with flowers and other ornaments of gold leaf : but we must own the machine is described in such a manner as is not easily comprehended. We are afterwards favoured with many curious experiments on the conversion of glass vessels into porcelain, and for establishing the principles of the art, containing the successful changes produced in green glass by baking ; a comparison of the effects of different kinds of materials on green glass by baking ; together with experiments of the baking of different sorts of glass, and of bodies approaching to a vitreous nature.—As these experiments, however, did not succeed, it were to be wished our author had tried others upon mixtures of two different earths semivitrified, which he seems to think are the basis of the true porcelain.—We have good reason to believe that the porcelain made at Chelsea was a composition of flint and pipe clay levigated together.—After this discussion, our author expatiates on the expansion and contraction of certain bodies at the time of their passing from a fluid to a solid state.

‘ It has been frequently observed, that when thermometers prepared with different fluids, as quicksilver, spirit of wine, water, and oil, have two distant points of heat marked equally on them all, and the spaces between divided into an equal number of parts ; the heat, which makes the fluid in one expand to any of these intermediate points, shall raise that in another above the corresponding division, and in another not so high. It was probably this irregularity in the expansion of the fluids, that prevented the agreement of the mercurial

and spirit thermometers which Boerhaave says he had made for him by Fahrenheit: the different expansions of different kinds of glass, to which the ingenious artist has recourse in order, to account for the variation, appears to be insufficient for producing it; since, if the expansion of the two tubes be always uniform, or in the same proportions to one another, the quantity of this expansion cannot influence the apparent proportional expansions of the fluids. I have seen a mercurial and spirit thermometer very nearly correspond, at different divisions, from the freezing point to the heat of melted wax: the divisions of the mercurial one were all equal, those of the other widened upwards; as if heated spirit either expanded more, or heated mercury less, by a certain additional heat, than the same fluids do by an equal addition of heat made to them in a colder state. Reaumur says, that water from freezing to temperate expands only one tenth part as much as spirit does, but that from freezing to boiling it expands half as much as spirit in the same interval. Though the difference in the proportion at different periods of the heat is doubtless very considerable, I apprehend it does not amount to quite so much as this, and that the mistake arose from supposing the full heat of boiling water to have been communicated to the spirit thermometer immersed in it for a little time; whereas spirit cannot bear so great a heat as that in which water boils; and consequently, in this part of the experiment, the spirit was less heated than the water it was compared with. These variations in the proportional expansions of different fluids seem to have been little considered by those who have given comparisons of different thermometers, by reducing the divisions of one to those of the other from only two corresponding points on each.

He proceeds to consider the nature of ice, wax, resins, animal fat, pure clay, and gypsum, or plaster of Paris; as also the contraction and dilatation of silver, lead, tin, copper, iron, and other metals.

His next inquiry relates to the blowing of air into furnaces by a fall of water. After having described the different kinds of bellows, he observes there is another method of applying water, so as to produce a strong blast, by means more simple than any of the foregoing, and a little expence. A stream of water, falling through a pipe, in certain circumstances, carries air down with it, and this air, afterwards disengaged from the water at the bottom, may be so collected as to have no other vent than a pipe which shall carry it to the furnace. He specifies these machines, beginning with a simple pipe, such as is used at Tivoli, near Rome: the next is a pipe with air holes,
inserted

inſerted into an air veſſel, ſuch as they uſe in forges in different parts of France: thirdly, a funnel and pipe without holes, inſerted into an air veſſel, like that uſed near Salan on the Lac de Guardé: fourthly, a funnel and pipe with air holes, inſerted into an air veſſel, like thoſe conſtructed at Lead-hills in Scotland; in Dauphiné in France, at Foix; at St. Pierre in Languedoc. Then he gives experiments and obſervations for the improvement of thoſe machines, and for eſtabliſhing their principles of action.—The following ſection is intitled, The Hiſtory of Colours; but in fact it is no more than the hiſtory of black, which indeed is fully inveſtigated in all its varieties; native black colours, black chalk, pit-coal, black ſands, black lead, black vegetable juices, cuttle fiſh ink, black produced by fire, viz. ſoot blacks, black metallic calces; black produced by mixtures, ſuch as black from iron, black from ſilver, black from lead and ſulphur, black from the combination of other colours; black paints and varniſhes, compoſition for marking ſheep, compoſition for preſerving wood, &c. for blacking leather; ſpirit varniſh, amber varniſh for papier maché, &c. varniſh for metals; ſealing wax, printing ink, rolling-preſs ink, common writing ink; dying of woollen black with galls; logwood, and vitriol; with verdigris; method of dying cloth grey; of dying wool black without galls, and from a combination of colours. He goes on to give the methods of dying ſilk black; of dying hats black: of giving the black dye to linen and cotton; of ſtaining wood, ivory, ſtones, &c. black; and finiſhes this inquiry with an account of black glaſs and enamel.

The laſt diviſion of the book is allotted to the hiſtory of Platina, a metallic ſubſtance brought from the Spaniſh Weſt-Indies; it is in ſome degree malleable, may be caſt into toys, and in ſpecific gravity very near equal to gold. As it is not a great many years ſince it made its firſt appearance in Europe, it has exerciſed the talents of almoſt all the able alchemiſts in different parts of Chriſtendom, and among the reſt our author, who gives here a full detail of all the experiments which it has undergone, whether by relaxation, precipitation, fuſion, or ſolution.

‘The foregoing hiſtory has brought us acquainted with a mineral ſubſtance, whoſe metallic aſpect, great weight, malleability, and perfect miſcibility with all the common metallic bodies, are ſufficient characters of its being a true metal;—which abides fixt and uncalcined in the ſtrongeſt fires, is nowiſe ſcorified by nitre, or by lead or biſmuth, nor diſſolved by vitreous bodies, and which is therefore a perfect metal, of the ſame claſs with gold and ſilver, and perhaps more perfect, or leſs

less alterable, than they :—which, with the colour of silver, possesses the specific weight, and several other of the reputedly most discriminative properties of gold ; resisting, equally with gold, many agents, which discolour, corrode, dissolve, or scorchify silver and the base metals, as air and sulphureous exhalations, the nitrous, marine, and vitriolic acids, both in their liquid state and when resolved by fire-into fume, and sulphur and antimony in fusion :—with these valuable properties of gold, it adds some to gold itself, making it both less soft and less fusible, which no other alloy does : hence a due proportion of it bids fair to remove those inconveniencies, which the enamellers complain of, when they work upon plates either of fine gold or of alloyed gold.’

The Appendix contains additional observations, on portable furnaces ; on glasses gilt on the edges ; gilding on the covers of books ; melting of gold ; fusibility of mixtures of gold and copper ; calcination, &c. of tin with gold ; of gold with sal microcosmicus ; on gold plates for enamelling ; on touchstone ; on Cassius’s precipitate ; ruby glass ; and a multitude of other subjects equally curious and interesting, some of them illustrated with copper-plates.

On the whole, we may safely aver there is a great fund of very useful knowledge contained in this book, which would have been still more complete, had the author treated the other colours in the same manner as he has discussed black ; and had he been as circumstantial in his investigation of iron and copper, as he has been in his remarks upon gold ; this last being but a foreign consideration in comparison of the two former, which are lately become objects of importance as native products of Great-Britain.

IX. *A General History of the World, from the Creation to the present Time. By William Guthrie, Esq; John Gray, Esq; and others eminent in this Branch of Literature. Vol. X. 8vo. Price 5 s. Newbery.*

WE have already taken notice (see vol. xix. pag. 216) of the peculiar advantages attending the method in which this history is composed, by connecting one part of it with another, and by proper references preventing unnecessary repetitions. No history is more subject to such inconveniencies than that of Italy. The country itself, taken in its largest extent, comprehends a number of states independent, or pretending to independency, which, however, has been occasionally disputed by the emperors of Germany, contending to be the successors

cessors of Charles the Gréat, on the one hand, and by the popes on the other, as heirs to the celebrated countess Matilda, upon whose possessions the German emperors also had a claim. To have comprehended a history of so many separate states in an octavo volume would have been impracticable, had the scenes of action; like those of ancient Italy, been transferred to distant countries: the author of the volume before us has therefore confined them solely to Italy, and has availed himself of the frequent bickerings and intercourses which one state had with another, to throw the history of that country into a methodical view; but directed by two lights, the civil and ecclesiastical interests.

In a general work like this, an English reader of any taste, who reads either for information or amusement, is only to expect particular details of the doges, potestas, mastives, and other magistrates that governed the petty states of Italy, so far as they have a relation to the two great principles we have already mentioned, the interest of the pontiffs, and that of the emperor. It is true, the histories of Venice and Genoa contain many splendid scenes of action in countries far distant from either of those republics; but they are, of course, related in the histories of those countries, and cannot properly be said to belong to a history of Italy.

The volume before us opens with a short recapitulation of Charlemagne's Italian expeditions, and the history of his successors, emperors or kings of Italy. Even so early as the days of his son Lewis, pope Paschal pretended to dispute the dependency of his election and nomination, upon the emperor; and we learn, that while he was making the meanest submissions to the emperor Lewis, he ordered the eyes of two eminent prelates to be put out for preaching up obedience to the temporal power, and then publicly swore upon the gospels that he knew nothing of the matter. The weakness of the immediate successors of Charles the Great, the impolitic division of his territories, the uncertain system of inheritance among them, and many other causes, but, above all, the superstition of the times contributed to keep alive the papal claim of independency upon the temporal power, however strongly guarded against by deeds consented to by the popes themselves. The history of the popedom about the year 926, contains such scenes of profligacy as are beyond expression, and are thus described in the work before us:

' The famous Marozia, widow to Adelbert, count of Tuscany, but now the wife of Guido, marquis of Tuscany, was at that time, in a manner, mistress of the see of Rome. She had raised to the popedom her own adulterous son, whom she had by pope Sergius III. called John X. and being in possession
of

of the castle of St. Angelo, commanded the city of Rome, while Hugh was strengthening himself by alliances with the Greeks, Germans, and Venetians; and thereby he quelled the many conspiracies and plots that were formed against his life and dignity. Marozia had then a variance with the pope Stephen, another of her sons, who, at her desire, was thrown into prison, and suffocated by her husband Guido. Soon after she became a widow, and she offered her person in marriage, with the government of Rome, to Hugh, who accepted of both, though he was the brother of her former husband. Hugh had scarcely got possession, when he was ignominiously expelled by Alberic, another of Marozia's sons; and the Romans attempting to restore their republican constitution, chose Alberic for their consul and patrician. In 928, pope Leo VI. died, and was succeeded by Stephen VIII. whose fate we have already seen. He was succeeded by John XI. another son of Marozia, by pope Sergius, while Hugh gave the marquise of Tuscany to his brother Boson, and put out the eyes of his brother Lambert, who was its legal owner. The Italians then again offered their crown to Rodolph, who compromised matters with Hugh, while the Saracens ravaged Genoa, and other parts of Italy. The Italians next made an offer of their crown to Arnold of Bavaria, but he was totally defeated by Hugh, who associated his son, Lothaire, with him in his government, and married him to Adelaide, Rodolph's daughter.

'The Romans, all this time, continued to live under a republican form of government; and, about the year 932, Hugh marched against them with an army; but the Romans defended themselves so bravely, that he was obliged to retire. The several successions, at this time, among the Italian princes, are so confused, that it is next to impossible to develop them, through the inaccuracies of names, the intermarriages, and sometimes double marriages, divorces, adulteries, and arbitrary proceedings of the several parties. The sacerdotal, civil, and military characters, were commonly blended in one person, as chance, interest, or ambition directed; and we now hear of one Manasses, a bishop of Arles, who was a general officer under Hugh, and, at the same time, archbishop of Milan, bishop of Verona and Mantua, and bishop and marquis of Trent. Hugh, about the year 936, conciliated to his interest, by marriage and favours, Berengar and Anscarius, the grandsons of the emperor Berengar by his daughter Gisla, wife to Adelbert, marquis of Ivrea, and who were two of the most powerful subjects in Italy. He likewise gave his daughter in marriage to Alberic, with whom he concluded a peace; but deprived his brother Boson, who was caballing against him, of the marquise of Tuscany, which he bestowed upon one Hubert.'

Leo;

In the year 962, our author thus proceeds in describing new scenes of wickedness :

‘ During those transactions, Oslavian Sporco, said to be another son of Marozia, by Alberic, the Roman patrician, was, through his family interest, elected pope, though no more than eighteen years of age, and took the name of John XII. He declared war against Berengar, on account of the duchy of Spoleto, of which both pretended to have the disposal. The interest of John happened to be the most powerful in those parts, and Berengar was obliged to retire to Pavia, while the pope and the archbishop of Milan, with other Italian princes, offered the crown of Italy to Otho, provided he would once more march to their assistance. The tyranny of Berengar had rendered him odious to the Italians of his own party, and, though they were forty thousand strong, they refused to serve under him, unless they were commanded by his son Adelbert, and unless Berengar should resign the kingdom. The latter rejected the condition, his army separated, and the chiefs of his party went over to Otho, who was crowned king of Italy at Milan. Berengar and his family were obliged to keep themselves concealed in various parts of Italy; but Otho, in 962, received from the pope the imperial crown at Rome. Mutual oaths and promises passed between the pope and the emperor on this occasion, and it was agreed that no future pope should be chosen but with the consent and in the presence of the imperial commissaries at Rome, who, in right of their emperor, were at liberty to exercise acts of sovereignty and jurisdiction in that capital.

‘ After those regulations, which extended the imperial authority over Italy much farther than the pope intended it should reach, Otho marched with his army to extinguish the remains of Berengar’s party; and his holiness made a secret treaty with Adelbert for driving the Germans out of Italy. Otho complained bitterly of this confederacy; but John, though young and abandoned to all kinds of vice, was, at once, brave and politic, treated his ambassadors with great contempt, and received Adelbert at Rome as the man destined to deliver Italy from imperial tyranny. It happened, however, that the Italian noblemen, who always hated the pope, favoured Otho, who marched to their relief; which obliged John to retire from Rome with all the papal treasures. Otho, upon his arrival at Rome, called together an assembly of ecclesiastics; in which all kind of crimes that the wickedness of the human heart, or the wantonness of impiety, could suggest, were alledged and proved against John, who not appearing, was deposed from the popedom; and, in his room, was elected his chief secretary

Leo

Leo; who, though a layman, was consecrated, and assumed the name of Leo VIII. This new pope, in gratitude to his benefactor, confirmed and enlarged all the imperial prerogatives over the pope; and Otho, unadvisedly dismissing his troops from Rome, was on the point of being surprised by the deposed pope John; who, by the force of money, had brought the fickle Romans to side with him; but the emperor was saved by the valour of his German soldiers.

‘ Otho’s troops were, all this while, pushing the siege of Monte Feltri; which having reduced, Berengar, and his wife Villa, fell into his hands. The former died a prisoner in Germany two years after. Adelbert still continued to make head against the emperor, and had thrown strong garrisons into Spoleto and Camarino. Otho marched to reduce those cities; and John was so well beloved by the Roman ladies, that he was again admitted into Rome: where, in an assembly of the bishops, he reversed all the decrees of Leo, and punished the chiefs of the imperial faction with the loss of their tongues, noses, and hands. While he was thus pursuing his revenge, he pursued his pleasures likewise; but, in two or three days after holding the assembly, he was murdered by the husband of a Roman lady, with whom he was found in bed.’

At this time it is remarkable, that the people of Rome endeavoured to form themselves into a republic; and the rest of the Italians had long projected a scheme, in which they were disappointed by the emperor Otho, of erecting Italy into a kingdom to be governed by an Italian.

‘ This (says our author, in describing the progress of the emperor Otho against the Romans and Italians) is one of the most important æras in the modern history of Italy, because, at that time, it was, in a manner, new modelled by Otho. He divided it into the following provinces: Apulia and Calabria (to which he appears to have had a claim, either by cession from the Greek emperor, or as the dowry of the princess); the dukedom of Benevento; the provinces of Campania, and the Romagna; the dukedoms of Spoleto, Tuscany, and Lombardy; and the marquises of Ancona, Verona, Treviso, Friuli, and Genoa. Benevento, the ancient Samnium, Otho bestowed upon a duke who bore its name. Campania, including Lucania, was divided among the dukes of Capua, Naples, and Salerno. Rome and the Romagna, Ravenna and its exarchate, Spoleto, Tuscany, and the marquise of Ancona, was bestowed upon the popes; but they never possessed them. The remaining part of Italy formed that kingdom of which Otho pretended to be king. It is difficult, from the most enlightened accounts, to distinguish

distinguish the nature of all the feudal tenures that Otho and his predecessors instituted in Italy. The most probable opinion is, that they differed from one another only in the proportion of the acknowledgments the feudatories were to pay, and the privileges they were suffered to exercise. It is certain that the German emperors pretended to be lords paramount over all; but that their sovereignty was always disputed by the popes, and sometimes disowned by states and princes, when linked together in a powerful confederacy. Exclusive of the division we have mentioned, were the free cities, which formed the richest part of Italy. Their capital privilege consisted in the power they had of chusing their own magistrates, or potestas, who, however, were obliged to take an oath of allegiance to the emperor, before the bishop, or the imperial commissary. The tribute which they paid in consideration of this privilege, consisted in a certain quantity of corn for subsisting the king's troops, which was called *fodera*, and which was commonly converted into money. The next species was, the making, keeping, and repairing public roads, for the conveniency of the royal troops, and this was called *parata*. The last was the furnishing lodging, and all accommodations to the king's troops, whether they were in quarters, or encamped; and this species was called *mansoniacum*.

It would not be difficult to prove, that the original of all those duties lay in the Gothic constitutions, and existed from the earliest ages. They were even carried from Germany into Britain, where they may be still traced in the ancient reservations of the English kings; and they continued in full force during the Saxon government there. It was likewise about this period, that the several denominations of honour were regulated. The titles of duke, marquis, and count, were known before; but Otho fixed their distinctions. A duke had a civil, as well as a military command, and headed his own tenants in time of war. The marquisses were supposed to serve on horseback, in time of peace as well as war, and were conservators of the limits, as laid down by the lords paramount; and the counts were obliged to attend the persons of the sovereign, as often as they required them, either in peace or war. Each was obliged to furnish a number of soldiers against the sovereign's enemies, according to the value of their fiefs; but this provision was productive of vast revolutions in Europe, by leaving the feudatories at liberty to maintain larger armies, which in time they employed to the destruction of their neighbours, till at last they became too powerful for their sovereigns. The office of captain took rise about this time, and was then, as now, applied only in a military sense; being an officer appointed to
the

the command of a certain number of men, at the pleasure of their respective superiors. In Italy, the commander of the troops of free states, and cities, was known by the name of captain, as they were not of dignity enough to constitute officers of a higher rank. The next in command to a captain was called a valvasor, and their subalterns were termed valvasins; terms that are now in desuetude. Otho was preparing to clear Italy of the Saracens, when being obliged to return to Germany, he there died, in 973.'

We have given this quotation to prove that the author is fully master of his subject; nor do we remember to have seen the origin of fees, tributes, and titles, so succinctly handled in any other work.

Among other particulars, we find in this volume a most curious history of the crusade against the Albigenses, great part of which is little known to the public, and the whole is well calculated for encreasing our detestation of the papal power and tyranny; but it is too long to admit of a quotation, and too important to be curtailed.

The history of Italy takes up 390 pages, and is succeeded by that of France. The author (for it is evidently the work of one hand) has, we perceive, taken great pains to avoid, under the division of his work, a repetition of what he had already related in the history of Germany, that of both countries being sometimes the same.

To conclude, though we do not pretend to recommend this work as being sufficient for the instruction of a scholar, yet we apprehend it is entirely so for the information of a gentleman. The author evidently labours under great disadvantages from the narrowness of his plan; and a judicious peruser will easily perceive that he has considerable obligations to the *Universal History*.

X. *The Psalms, translated and paraphrased in English Verse.* By James Merrick, M. A. 4to. 10s. 6d. Newbery.

XI. *A Translation of the Psalms of David, attempted in the Spirit of Christianity, and adapted to the Divine Service.* By Christopher Smart, A. M. 4to. Pr. 10s. 6d. Bathurst.

THE Psalms of David have been perhaps oftener translated than any other compositions in the world. In Greek they have been versified by Apollinaris bishop of Laodicea, Æmilius Portus, Dionysius Petavius, and Duport; in Latin, by Beza, Flaminius, Eobanus Hessus, Buchanan, John-

ston, and others; and in English, by Mr. Sandys, Dr. Woodford, Sir John Denham, and a multitude of succeeding bards. But few of them have preserved the fire and energy of the original. The generality of our northern poets either sink into a low prosaic stile, or attempt to raise their numbers by an affected pomp of words.

In our common translation, which in this place is perfectly agreeable to the Hebrew, the following comparison is remarkably plain and simple: *Like as the hart desireth the water-brooks so longeth my soul after thee, O God.* But in our poetical versions, how is it encumbered with additional ornaments, the fictions of imagination!

‘ As pants the hart for cooling streams,
When heated in the chace;
 So longs my soul, O God, for thee,
And thy refreshing grace.

Tate and Brady.

‘ As when the bounding hart, in thirst extream,
With breast sublime, pants for the cooling stream;
 So pants my soul, so thirsts for thee, my God.’

Wheatland and Silvester.

‘ Like as the hart desires the brook,
In summer's heat extreme degree,
With panting breast and wishful look,
 So longs my soul for thee.’ Smart.

‘ As pants the hart for cooling springs,
 So longs my soul, O king of kings,
Thy face in near approach to see;
 So thirsts, great source of life, for thee.’ Merrick.

This instance will shew us, that the genuine graces of the Hebrew muse are not to be expected in any translation which is embarrassed by the fetters of rhyme.

In the 24th Psalm, a beautiful thought is tortured for the sake of the metre, and stretched like a dwarf on the bed of Procrustes.

‘ On golden hinges as ye swing,
 Ye gates, ye doors of endless mass,
 Lift, lift your arches, and the king
 Of glory shall repass.’ Smart.

‘ Lift, lift your heads, each hallow'd gate,
Aloft, with sudden spring, your weight
 Ye everlasting portals, rear;
 Behold the king of glory near.’ Merrick.

The last Psalm concludes with these expressive words : *Let every thing that hath breath praise the Lord.* But this beautiful sentiment, when it is modelled by the poet, is adulterated with a mixture of new ideas, which are thrown in for no other purpose but to fill up the measure of the verse ; by which means the force and elegance of this emphatical period is destroyed.

‘ All who vital breath enjoy,
In his praise that breath employ,
And in one great chorus join ;
Praise, O praise, the name divine.’ Merrick.

This is a reasonable amplification, and the third line supports the idea in a proper manner ; but how diffuse and affected is the following version !

‘ Let all things that have breath to breathe,
From heav’n above, from earth beneath,
To Christ’s renown repair ;
O give him back your breath again,
Put all the life into the strain,
And soar by praise and pray’r !’ Smart.

The most concise translation of this passage which we have seen in verse, is this by Mr. Phillips ;

‘ Let ev’ry creature that hath breath
Extol the living God.’

It is indeed impossible to compose a poetical version without the help of adscititious embellishments ; yet it is evident that if these ornaments are not introduced with great propriety, they only serve to corrupt the purity, and debase the dignity of the sacred author. A northern bard, however, cannot easily add a sentiment which is equal to the grand conceptions of the oriental prophet. For this reason, perhaps, the Psalmist appears more majestic in our prose translation than in any other modern dress.

It has been observed, that there is no ancient author more likely to betray an injudicious interpreter into meannesses, than Homer ; as it requires the utmost skill and address to preserve that venerable air of simplicity, which is one of the characteristical marks of that poet, without sinking the expression or the sentiment into contempt. This observation may with equal propriety be applied to the Psalmist. Take the following instances. *The sparrow hath found her an house, and the swallow a nest where she may lay her young ; even thy altars, O Lord of hosts, my king and my God.* Mr. Smart’s translation of this passage has a ludicrous appearance.

‘ Yea,

‘ Yea, there the sparrow takes her perch,
And builds her house on high,
And swallows in their Maker’s church,
Their craving wants supply.’

Mr. Merrick represents the same idea in a more poetic style.

‘ Eternal king, within thy dome,
The sparrow finds her peaceful home ;
With her the dove, a licens’d guest,
Assiduous tends her infant nest,
And to thy altar’s sure defence
Commits th’ *unfeather’d* innocence.’

We are afraid, however, that the poet will hardly be able to justify the last expression.

In the description of a storm at sea, in the 107th Psalm, the mariners, in their confused agitation, are compared to men intoxicated with liquor ; *They reel to and fro, and stagger like a drunken man ; and are at their wits end.* Mr. Smart says,

‘ With frequent shocks
The vessel rocks,
They stagger as in drink ;
And as they toss
Are at a loss
For pow’r to act or think.’

Mr. Merrick with more dignity—

‘ As gorg’d with wine, in wild amaze
They reel from side to side,
Nor hope survives, their souls to raise,
Nor reason wakes to guide.’

The Psalmist, speaking of the lenity of the Supreme Being towards the Israelites, during their perpetual rebellions in the wilderness, observes, that their Maker *considered that they were but flesh, and that they were even as a wind that passeth away, and cometh not again.* This comparison is delicate and affecting ; but what shall we say of this translation ?

‘ For he consider’d of what stuff
Frail mortals are begot,
And that they’re like the wind—a puff
Which passes, and is not.’ Smart.

How much more tender and pathetic are the following lines !

‘ Indulgent he their frame survey’d,
Of flesh and frailty knew them made,
A wind that, life’s short passage o’er,
Flits transient, and returns no more.’ Merrick.

In the 105th Psalm, the very names of those vermin which infested the land of Egypt, are sufficient to debase the language of every translator who has not a delicate imagination, and an extraordinary command of words. Let us see how Mr. Smart acquits himself on this occasion ;

‘ He turn’d their waters into blood,
As they rebell’d the more ;
And fishes, choak’d in such a flood,
Were thrown upon the shore.
The pools o’erflow’d with frogs unclean,
Which on the land were heap’d,
And were in royal chambers seen,
And on the couches leap’d.
He spake—and of a thousand forms
Came flies of deadly sting,
And filthy lice in swarms on swarms,
On pompous garments cling.
The hail in massy stones he shot,
The trees and herbs to wound ;
And, ’midst the show’r, the lightnings hot
Came flashing on the ground.
He smote their vines and fig-trees void
Of blossom, leaf, and fruit ;
And all their woods and groves destroy’d,
By breaking branch and root.
He spoke—the caterpillars came,
And locusts with his pow’rs,
A num’rous troop to mar and maim
The tender grafs and flow’rs.
The first-born of the land he smote,
And caus’d a gen’ral grief,
Their youths of most especial note,
And of their strength the chief.’

Mr. Merrick has translated this passage with delicacy and spirit.

‘ The heav’n-struck Nile’s extended flood
Now rolls a current black with blood ;
While breathless on their oozy bed
In heaps the finny tribes are spread.
The loathsome frog, a num’rous birth,
Springs instant from the teeming earth,
Nor walls that guard a monarch’s rest
Know to exclude the hideous guest.

He bids; and through the darken'd air
 In troops th' assembling flies repair,
 And swarms of reptiles, scatter'd wide,
 Rebuke the faithless tyrant's pride.
 In league against them now conspire
 The rushing hail, and bick'ring fire;
 And, instant, by the tempest torn,
 Their ruin'd shades the forests mourn:
 No more array'd in native green
 The fig-tree and the vine are seen,
 No more with flow'ring honours crown'd,
 But useless load th' incumber'd ground.
 He bids; and join'd in close array
 Th' embattled locusts take their way:
 Before them plains with verdure grac'd
 Appear; behind, a barren waste:
 While the dun beetle through the sky
 With eager speed is seen to fly,
 And, partner in the offer'd spoil,
 Consumes the astonish'd planter's toil.
 Now to the grave, with anguish torn,
 Each mother yields her eldest-born;
 And Egypt's land, along its shores,
 The first-fruits of its strength deplores.*

The Psalms contain many descriptions of the Supreme Being which are inimitably grand and beautiful; but which of our translators has caught the least spark of that celestial fire which glowed in the bosom of the sacred author? The ordinary followers of Hopkins and Sternhold have miserably deformed those tremendous images which the Hebrew poet has exhibited in the 18th Psalm. Mr. Merrick is the only one who has represented them to the reader's imagination with any solemnity and magnificence. In the following lines he has display'd a true spirit of poetry:

My words, as griev'd to God I pray,
 Wing to his heav'nly fane their way,
 Through adverse clouds their passage clear,
 Nor unaccepted reach his ear:
 With strong convulsions groan'd the ground,
 The hills, with waving forests crown'd,
 Loos'd from their base, their summits nod,
 And own the presence of their God:
 Collected clouds of wreathing smoke
 Forth from his angry nostrils broke,
 And orbs of fire with dreadful glare,
 Rush'd onward through the glowing air.

Incumbent on the bending sky
 The Lord descended from on high,
 And bade the darkness of the pole
 Beneath his feet tremendous roll.
 The cherub to his car he join'd,
 And on the wings of mightiest wind,
 As down to earth his journey lay,
 Resistless urg'd his rapid way.
 'Thick-woven clouds, around him clos'd,
 His secret residence compos'd,
 And waters high-suspended spread
 Their dark pavilion o'er his head.
 In vain reluctant to the blaze
 That previous pour'd its streaming rays,
 As on he moves, the clouds retire,
 Dissolv'd in hail and rushing fire :
 His voice th' almighty Monarch rear'd,
 Thro' heav'n's high vault in thunders heard,
 And down in fiercer conflict came
 The hailstones dire and mingled flame.
 With aim direct his shafts were sped,
 In vain his foes before them fled ;
 Now here, now there, his lightnings stray,
 And sure destruction marks their way :
 Earth's basis open to the eye,
 And ocean's springs, were seen to lie,
 As, chiding loud, his fury past,
 And o'er them breath'd the dreadful blast.'

There is not perhaps in all the literary world a more elegant ode than the 114th psalm. The diction is concise and nervous, the imagery striking and majestic, the turn of the thought delicate and unexpected. Mr. Smart translates it in the following strain :

' When Israel came from Egypt's coast,
 And Goshen's marshy plains,
 And Jacob with his joyful host
 From servitude and chains ;
 Then was it seen how much the Jews
 Were holy in his sight,
 And God did Israel's kingdom chuse
 To manifest his might.
 The sea beheld it, and with dread
 Retreated to make way ;
 And Jordan to his fountain-head
 Ran backwards in dismay.

The

The mountains, like the rams that bound,
Exulted on their base;
Like lambs the little hills around
Skip lightly from their place.

What is the cause, thou mighty sea,
That thou thyself shou'd'st shun;
And Jordan, what is come to thee,
That thou shou'd'st backward run?

Ye mountains that ye leap'd so high
From off the solid rock,
Ye hills that ye should gambols try,
Like firflings of the flock?

EARTH, from the centre to the sod
His fearful presence hail,
The presence of Jeshurun's God,
In whom our arms prevail;

Who beds of rocks in pools to stand
Can by his word compel,
And from the veiny flint command
The fountain and the well.

There is a beauty in this Psalm to which Mr. Smart has not sufficiently attended; that is, in the beginning of it the poet *conceals* the presence of the Deity, and uses a possessive pronoun without a substantive: *Judah was his sanctuary, and Israel his dominion*. The reason is evident. If God had already appeared, there could have been no wonder why the mountains should leap, and the sea retire.

That this convulsion of nature might be brought in with due surprize, God is not mentioned at first; but afterwards, with an agreeable turn of thought, he is at once introduced in all his majesty. See SPECT. No. 461.

Mr. Merrick has judiciously preserved this beautiful turn, and translated the whole psalm with great elegance and vivacity.

‘ When Jacob’s sons through paths unknown
From Egypt took their way,
In Judah’s tribe his presence shone,
And Israel own’d his sway.

Old Ocean saw them, as they came;
He saw, and backward fled:
Recoiling Jordan turn’d his stream,
And fought his fountain-head.

The mountains feel the sudden shock ;
 As rams, from off the ground
 They spring : as younglings of the flock,
 The hills affrighted bound.

Thou Ocean, say, why, as they came,
 Thy billows backward fled :
 And what, O Jordan, urg'd thy stream
 To seek its fountain-head ?

Ye mountains, whence the sudden shock ?
 Why leap ye from the ground
 As rams ? As younglings of the flock,
 Say why, O hills, ye bound.

Earth, instant, to thy lowest base
 Convuls'd, avow thy fear,
 While heav'n's high Lord reveals his face,
 While Jacob's God is near :

Dissolv'd beneath whose potent stroke
 The flint a torrent gave ;
 Who spake ; and from the yielding rock
 Gush'd forth the bidden wave.

The reader will undoubtedly be glad to find that the Psalmist is at last delivered from a crowd of wretched poets, who had overwhelmed his native grace and dignity under the rubbish of their despicable rhimes : the admirers of these beautiful compositions may read them with pleasure in Mr. Merrick's translation.

XII. *Occasional Sermons upon the following Subjects : The Office and Duty of Bishops, &c. Written by a late eminent Divine of the Church of England.* 8vo. Pr. 5s. Knox.

THESE discourses, if we are rightly informed, were written by the late Dr. Lawson. The greatest part of them are said to have been preached in the chapel belonging to Trinity-College, Dublin ; but we do not find that they were ever intended, by the author, for the press. They were collected, as the editor informs us, by a person lately deceased, from several of the doctor's intimate friends, who had prevailed upon him to favour them with the perusal of those discourses which had afforded the highest satisfaction from the pulpit. Yet though they appear, in their present form, under all the disadvantages which can attend a posthumous edition, they may be ranked in the first class of sermons. The author delivers
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his sentiments, which in general are just and manly, with a fluency and energy of style, at once affecting the passions, and convincing the understanding of the reader.

In the first discourse, he considers the office and duty of bishops, and treats the question concerning their divine institution, with great moderation and judgment. Supposing them to have been instituted by the apostles, there is, he thinks, in scripture, such an account of them, as we might reasonably expect, considering the imperfect establishment of the church. 'If by divine institution, be meant such an express command of Jesus Christ or his apostles, as we are bound to obey, which we cannot depart from without violating his order, and transgressing against God, in which sense the Holy Sacraments are of divine institution; I answer, that in this sense the order of bishops is not of divine institution. But if by these words be meant, that the apostles, who were in general guided by divine inspiration, judged this form of church-government to be the most convenient, and established it; that it was received from them, and continued in the several primitive churches in different parts of the world; in this less proper and strict sense of the expression, it seems clear that it ought to be admitted. But then, the consequence is not what too many have too zealously inferred, that all who reject this form of church-government are directly disobedient to Christ, and that the powers by which their ministers act, are null and invalid—but that, where it may conveniently, and consistently with the civil state and good of society, be established, it ought to be preferred; and therefore, where it is already established, and interwoven with the civil constitution, as it is among us, they who dissent from it, act herein wrong and unreasonably.'

The design of the second discourse is to prove that christianity is more pure and excellent than any other religion in the world, and that a revelation was necessary to dispel the ignorance and errors of mankind. The intention of the author in the third, is to shew that the incarnation of Christ is a matter of the highest joy. The inefficacy of external professions is the subject of the fourth and fifth; in the sixth the author points out the advantages which arise from the different stations of mankind; in the seventh he obviates mistakes concerning original sin, and vindicates the conduct of Providence in the punishment of Adam; he shews that the guilt of our first parents is not imputed to us; that our nature is not become so corrupted by it, that we are under a necessity of sinning; that it has, indeed, by natural consequence, derived to us these evils, exclusion from paradise, mortality, pain, diseases, and extraordinary liabilities to temptation and sin; yet this dispensation, he observes,

in no respect contradicts the justice of God, because he might have formed creatures originally such as we now are; because our nature still tends to virtue, and if we followed its direction, we might still live well and happily; because God will make allowance for our infirmities; and, lastly, because he has provided a full and sufficient remedy for those evils of the first original sin, in the revelation of the gospel by Jesus Christ.

In the eighth discourse, he lays before the reader the nature, cause, and evil tendency of false shame; in the ninth, he displays the advantages of contentment; in the tenth, he enumerates the benefits of an early virtuous education; and, in the eleventh, he considers the doctrine of the Trinity.

There are four cases, he says, in which mysteries render a religion justly suspected; first, when they conceal the rise of that religion, so that we cannot examine whence it proceeds, whether from the spirit of truth, or of falshood. Secondly, when they involve some contradiction. Thirdly, when they encourage immorality; and, lastly, when any other system is found liable to fewer or less difficulties.

These points our author has particularly examined; and, in answer to a deistical objection deduced from the mysteries of christianity, he demands, where that system is to be found, which, setting us free from the difficulties of religion, does not plunge us into greater? 'Let this appear, says he, and we submit to it. Now collect all the difficulties which we acknowledge to be in religion, whatever is incomprehensible in the doctrine of the ever-blessed Trinity, in the incarnation and passion of our Lord, in the supernatural operations of the Holy Spirit; add to these, all the supposed difficulties which we do not acknowledge, such as objections against the being or providence of God, against the authority of our scriptures; those taken from the multitude of sects and divisions among christians; collect all these, dispose them to the best advantage, build up your fabric of infidelity on the ruins of religion. We demand what system of infidelity can you declare yourself for, which is not much less defensible than religion?

'Will you chuse that of the atheist, maintain that the belief of a God is founded only in superstition and fearfulness? But is not this system embarrassed with unconquerable difficulties? Are not the mysteries of Atheism infinitely less defensible than the mysteries of religion? Is it not altogether shocking and contradictory to reason? Will you fly to another party, become a disciple of Epicurus, acknowledge a God, but deny his providence? And is this a system free from difficulties? Shew then how you can account for this; that God, who did not disdain to form, should disdain to govern the world?

world? How account for an infinitely wise and good Being making free reasonable creatures, yet giving them no rule to walk by; neither loving nor rewarding virtue, nor punishing vice?

‘Or, acknowledging the being and providence of God, will you deny revelation? But is this a system without difficulties? Demonstrate to us then, that the scriptures were not written by those to whom they are ascribed; that those persons never wrought a miracle: Prove that fishermen and publicans, some of the lowest and most ignorant of the Jewish populace, were able, without supernatural assistance, to speak concerning the origin of the world, the attributes of God, the state of man, his nature and duties, in a manner more just, more noble, more elevated, than the Platos, the Zenos, the Aristotles, and all the sublime geniusses who render antiquity venerable, and, at this day, fill the world with their glory?’

‘Discouraged by all these difficulties, will you determine, that the best system is to have a fixed one? Will you take refuge in scepticism, and doubt of all things? But is this a system without difficulties? Try to be consistent with yourself; look within; reconcile this fantastic scheme of universal doubting with the notions of your own mind, with the inward feelings of your heart and the dictates of your conscience. When this is done, which surely is impossible, we shall look for serious arguments to oppose to you.

‘How then will you act? Where find an evidence to your liking, a light without darkness? Perceiving every system embarrassed with doubts, will you reject all, renounce all enquiry, and rush blindfold into the embraces of pleasure, resolved to enjoy the present, without hope or anxiety concerning doubtful futurity, and say with the voluptuous man, *Let us eat and drink, for to-morrow we die?* But hath not this system its mysteries? Suppose religion barely probable, ought we not to believe it, at least to act as if we did? The most important alternative of endless happiness or misery; should not this alone be sufficient to confine us within the limits of our duty, and make us regulate our behaviour in such a manner, that if there be a hell we may escape its torments?’

‘The sum is; religion hath its mysteries; this we freely profess: religion hath its difficulties; this we acknowledge: yet, after all, the mysteries of the gospel are not such as render a religion justly suspected; with all its difficulties, after all the objections and attacks of infidelity, this religion is the most clear and certain of all systems, and the wisest choice man can make, is to embrace and adhere to it inviolably.’

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He concludes his argument by pointing out the causes which render us unable to discover certain truths of religion, or to comprehend every circumstance attending the christian revelation.

The nature and merit of religious-faith, is the subject of the twelfth discourse: and the sum of what he says, is this: The assent of faith is inferior in degree to that of sense and demonstration; yet it is abundantly sufficient to determine men thro' the whole course of their lives, as it is built upon stronger probabilities, than those which govern the wisest men in all their actions and undertakings. This faith has a considerable degree of moral worth, as it requires a good disposition, care, and candour, in searching for, and embracing truth; as it recommends, and is necessarily connected with, the practice of virtue.

In the thirteenth sermon, he proves that morality is originally grounded in the nature and relations of reasonable beings, and that christianity is the most perfect system of morality in the world.

'We are (says he very justly) obliged, to love God, not merely because he hath commanded us to love him, but because he hath made us capable of loving him, and both by his perfections and benefits deserves and claims our love. Did not these, as soon as we can make any reflections on them, oblige us to love him, no subsequent command could oblige us to it.

'Why else are these things, the favours conferred on us by God, and the perfections of his nature, mentioned as reasons of love, which no ingenuous mind can resist? for if they be good reasons for our loving God, now that he commands it, they must be equally reasons for love antecedent to any command.'

The subjects of the other discourses in this collection are these following: viz. The duty of performing acts of benevolence; the excellency and importance of public thanksgiving to God; Divine Providence the sole guide of human affairs; the pernicious effects of evil company; the care of the poor recommended, especially of lying-in women; a religious life the source of true pleasure; charity illustrated and recommended from the life of Moses; and, lastly, *Oratio in funere Reverendi Viri R. B. S. T. P.*

In these discourses the reader will perceive certain traces of a lively genius, great moderation, rational piety, and extensive benevolence.

XIII. *A Treatise on Peace of Soul, and Content of Mind. Written originally in French by Mr. P  ter Du Moulin, the Son. A Work consisting of Devotion, Morality, Divinity, and Philosophy; adapted to every Capacity, and equally proper for all Christians in general. First corrected, improved, and re-published with Notes, by Mr. Sartoris; and now translated into English, with additional Notes, in two Volumes, by John Scrope, D. D. 2 Vols. 8vo. Pr. 7s. Millar.*

MR. Peter du Moulin, D. D. the author of this work, was the son of the celebrated Mr. Peter du Moulin, who was professor at Sedan, and elder brother of Louis du Moulin, a doctor of Oxford. He was obliged to quit France on account of a letter he had written to king James I. in which he exhorted him to assist the elector Palatine, Frederic V. his son-in-law, who had a little before been elected king of Bohemia; adding, that the protestants of France would thereby see what they might expect from him on a like occasion. This indiscreet letter, having fallen into the hands of the king of France, exposed the author to imminent danger; but he staid not to be arrested. He spent some time in England and Ireland, where he was a preacher, especially at Oxford.

In the reign of king Charles II. he was one of his chaplains, and a prebendary of Canterbury; where he died, in 1684, aged 84 years.

From a dedication of one of his works* to his father, it appears that he was a married man. Mr. Bayle says, that ‘He was equally recommendable for his father’s glory and his own virtue.’ He calls the work now before us, ‘One of the best pieces of christian morality that we have,’ and ‘a serious, grave, and religious book.’ It appears to have been first published towards the middle of the last century, some years after it was written. In all the early editions, the stile, answerably to the less refined language and taste of those times, is often hard, obscure, and perplexed. Many low terms, improper expressions, false thoughts, and too frequent comparisons occur. However, the usefulness of the matter, and the genius of the author, deserved regard. It was for the interest of the public,

* Besides the *Treatise on Peace of Soul*, our author wrote *Sermons*; a piece, entitled, *A Vindication of the Sincerity of the Protestant Religion*; against a book of the Jesuits, called, *Phalanx Anglicus*; another entitled, *Clamor regii Sanguinis ad C  lum*, against J. Milton, &c.

that a work which might prove so beneficial, should be read with pleasure.

Mr. Sartoris, therefore, about the year 1729, conceived a design of obliging the world with such an accurate edition of this book, as might be agreeable to readers of taste and discernment. For this purpose, he undertook to make it more intelligible, clear, and edifying, consequently more useful, by rectifying the author's mistakes, and refining his language. Yet, whatever alterations he made in the method, he still endeavoured to preserve not only the substance, but the air of the original. He added a considerable number of notes, with a view of illustrating, confirming, vindicating, and sometimes criticising upon the thoughts of the author. In short, his ambition was to omit nothing which might contribute to the pleasure and advantage of the reader.

The deficiencies which Mr. Sartoris confessed he was obliged to leave for want of materials to clear up the author's meaning, our ingenious translator has endeavoured to supply, by expressing obscure passages in clear and easy language, and occasionally subjoining explanatory notes.

There is, he says, hardly any thing left out of the present edition that appeared in the first of the original, except those passages which Mr. Sartoris has justly censured. Many are placed, as in his edition, at the bottom of the page, because, if in some respects exceptionable, they serve to shew the particular turn both of the author and his age.

In the preface we are informed that the following incident in the life of Mr. du Moulin, gave occasion to the work we are now considering:

'Some years are past, says he, since being cast by the tempest of war on a foreign shore, and judging it useless, and even impertinent, to dispute with the storm, I sat down quietly on the bank, in order to take a view of it in cold blood; without being farther concerned in it, than as I saw persons who were dear to me still engaged in the conflict. The situation of my mind contributed greatly to this tranquility; for the preceding disturbances of my life had disposed me to bear both my present, and any future evils that might befall me, without uneasiness.

'Hereupon, I felt myself encouraged to employ this uncertain interval of unexpected tranquility, upon studying methods of possessing every where (even in the midst of troubles) the tranquility and content of my mind; and to try if I could be happy enough to help others to peace, by obtaining it for myself.'

In pursuance of his design, he endeavours, in the first book,

to shew that an assurance of our reconciliation with God, by Jesus Christ, is the true, and only foundation of peace of soul, and content of mind; he then proceeds to consider the proper means of preserving this peace, and of supporting ourselves upon this solid foundation, which he finds to be the love of God, faith, hope, and a good conscience, the practice of good works, and (in case of any lapse) repentance.

‘ This book, says Mr. Sartoris, is not so well relished as those which follow, because it is, indeed, inferior to them.’ We are of his opinion; it contains little or nothing but what has been said a thousand times; and some passages seem to be really exceptionable. *E. g.* ‘ Jesus Christ (says Mr. du Moulin) has taken our sins upon himself, and borne the punishment of them; and, in exchange, given us his righteousness, by which we appear righteous before God.’ As the doctrine of *imputed righteousness* has no foundation in scripture, it can only serve to lull the injudicious reader into a false security, and induce him to found his confidence on a dream. A note upon this dangerous tenet would have been useful.

The following comparisons, though just, are, notwithstanding, some of those which are apt to have a wrong effect on the reader, when they are carried too far, or not conducted with the utmost delicacy of thought and expression.

‘ The true believer will remember, that peace between God and us is made by a kind of covenant; in virtue of which, God gives himself to us in his Son, and we give ourselves to him. If, then, we refuse to give ourselves to God, the covenant is void; God gives not himself to us, and there is no peace, for there never has been a covenant but it was mutual. When one of the parties is willing to sign, and the other refuses, there is no agreement. Whoever, therefore, is desirous of entering into covenant with God, and enjoying peace, ought to take all possible care not to break the conditions of this covenant; and because it is often called a *marriage* in scripture, it is necessary that our soul, which is the spouse of Christ, should give herself up to him; otherwise the marriage is null, for it is the mutual consent that makes the marriage. It will be said, perhaps, that God’s goodness is greater than our perverseness, and that while we are breaking the covenant on our part, God continues faithful, and that he does not forsake us every time that we forsake him. It is, indeed, highly necessary that it should be so; otherwise this spiritual marriage would soon end in a *divorce*. But you know that when the marriage faith is broken between husband and wife, though they do not separate upon it, the love decreases on both sides, jealousy commences, ill management succeeds, and there is no longer any peace be-

tween

tween them. So it happens when we break the faith and the love which we owe to God, or when we indulge ourselves in doing such actions as displease him. God does not immediately give us a writing of divorcement, his constancy makes up for our levity, but he discontinues the inward testimonies of his love, &c.'

This passage is written in the spirit and taste of the last century, when allusions of this nature were extended through several pages, and puerilities usurped the place of manly reasoning and sober sense.

In the second book, the author treats of peace with ourselves, by the regulation of our opinions. Here he endeavours to fix a just value of the things which men desire, and to point out the precise degree of evil in those they fear.

'In this research, says he, I am persuaded that no one will account me partial if I employ all my reason to discover something agreeable even in objects the most gloomy, as I declare my intention to be. Since I am looking every where for occasions of peace and content, why should I not extract them, if I can, from adversity itself, whether they are really to be found there, or my reflections are able to place them there? Is it not acting prudently to be ingenious in pleasing oneself, were it even at the expence of self-deceit? But it is by no means self-deceit to please oneself innocently. My readers will pardon me, if I treat them, as I treat myself; for, after the care to please God, I study to please myself in all conditions, and to view the accidents of life on their brightest side. But if they have none, I endeavour to give them one. I hope nevertheless to shew that I act with sincerity, and that I give not false colours to evil, that it may appear good. Although good and evil for the most part consist in opinion, if I find good in things which others call evil, they become good with regard to me. It is the great business of the wise man to turn every thing to his own advantage, and to raise himself above external things, rather than subject himself to them.

'I could wish then first of all, that persons would deeply imprint on their minds this important truth, viz. that *all men carry their happiness and unhappiness in themselves*; and that *all external things have a right and a wrong side, and are good or evil according as they consider and receive them*. He that knows how to take them prudently, converts them into goods; but he that takes them indiscreetly, makes evils of them. Take a knife by the handle, and it will be of use to you; lay hold of it by the edge, and it will cut you. This is agreeable to the nature of things here below, where all is a compound, and nothing altogether simple. There is nothing but may do good,
nothing

nothing but may do mischief. Let us apply this to things civil, and things moral; there is nothing in the whole world, in which good and evil are not blended together: nothing is entirely good; nothing is so far evil, that a mind ingenuous and endowed with the grace of God, cannot extract good from it, with the assistance of religion, prudence, and cheerfulness.

‘ The being pleased, or displeased, with the generality of things, depends upon men themselves, according as they find themselves in humour. Of this let us take examples from material objects, and even the lowest of them: these will serve us for steps whereby to ascend to spiritual ones, and such as are of the greatest importance. The man who has taken excessive pleasure in viewing the rich landscapes of some countries, where nature diffuses in abundance the choicest of her blessings, will not be less entertained at another time with the wild prospect of desolate mountains, and a variety of rocks placed irregularly one upon another, wherein the delight is occasioned by the horror itself.

‘ Another who shall have been delighted to see the trees of his orchard blossoming in the spring, covered with a thick foliage in summer, and laden with fruits in autumn, will still entertain himself with seeing through the trees, as soon as winter has stript them of their leaves, the objects which they hid from him before. He will take pleasure in observing the snow congealed about the branches, and will consider them as the flowers of the season. This is much better than regarding in the deserts nothing but their barrenness, and in the winter nothing but the coldness and inconvenience of the season.

‘ If a dextrous and accomplished genius takes delight in these varieties of nature, he will do the same in those of his condition. Is he rich? The opportunity that gives him of being waited upon by others, will yield him some pleasure. Does he grow poor? He will be pleased in waiting upon himself, finding that he is thus served most expeditiously, and most agreeably to his own inclination. If he has children, he will enjoy them; it will be a satisfaction to him to supply all their wants. If God takes them out of the world, he will praise him, because they are happy, and want nothing. Does he marry the person he loves? his satisfaction is the greater: Could he not obtain her? his care is the less; he will think no more of it. If he is so happy as to be near his relations, he has the greater enjoyment of their affection: if he is at a distance from them, he has not the mortification of seeing all the disagreeable incidents that happen to them. As he loved health, because it makes life more agreeable, he will also love sickness in some measure, because it is the conductor to an happy death.

death. There is not a single circumstance through life wherein a prudent mind and one that has just notions of things, finds not a subject of pleasure or consolation. This St. Paul supposes, when he exhorts us to *rejoice evermore*, and even to *glory in tribulations*: for where God multiplies his trials, he multiplies also his consolations. It is depriving ourselves of this advantage, to dwell entirely upon the sorrowful part in adversity, and to be ingenious only in tormenting ourselves. Since then the accidents of life have different biases, the wise christian will always take them by the most convenient. Methinks we should be naturally disposed to pass such a judgment upon every thing, as might be favourable to ourselves.'

Mr. du Moulin has not considered human life, and the circumstances attending it, like those partial declaimers, who collect an assemblage of evils, and condemn the world in general; he has examined every thing on every side; he has detected the illusions of prosperity, removed the gloomy shade of adversity, and from every occurrence extracted every particle of good.

The following observations on human learning and the sophistry of the schools, is remarkable in a writer who flourished before the middle of the last century:

'The generality of human sciences have more show than value. The knowledge of languages, for instance, is a fine and very useful accomplishment; but the use we derive from them is by no means proportionable to the time and pains it costs; and we know but little more of the nature of heaven and earth for knowing how to name them in five or six different languages. The wise man therefore will look here after what is useful, rather than after the reputation of a scholar: but he will by no means deny himself, for his own particular use, the innocent pleasure of knowing how to relish the beautiful expressiveness of those languages which are, and that justly, in vogue among the learned. There is nothing that softens and polishes the mind more, than good sense clothed in an unaffected and elegant style: it is like a delicate and smooth skin covering the regular features and well-proportioned limbs of a beautiful person.

'There are studies of little show, and still less value, which, however, pass for serious studies, and worthy of a wise man, because they wear such a kind of appearance as is apt to impose upon those who are satisfied with swelling words. Such is the Scholastic Philosophy, which reigned for three or four centuries in the schools, and in the universities, and was introduced into divinity, where it still reigns but too much. The schoolmen had filled and choaked up the christian doctrine with brambles and thorns; and these thorns were so thick, that they

they themselves had much ado to see light through them. Their writings resemble labyrinths, which have a great number of windings and cross paths in very little ground: for as the knowledge of those ages was confined to a very little space, those resolute and irrefragable doctors (as they called one another) not being able to expatiate far, and yet willing to be always in motion, did nothing but turn round and intangle themselves in their narrow limits, and returned a thousand times in the same tracts. It is quite incredible how very little there is to be learned in all this rubbish of intricate subtleties. It is true that there is vanity in all studies, and that the sciences which have taken place of this perplexed jargon, since letters have flourished, are not much less vain, but only they are more lively. Yet since there is vanity in both, still a lively vanity is less mischievous than a morose one. When we say trifling things, we ought at least to express them in such terms as strike the ear agreeably. Serious fools are the most troublesome.'

The third book is a treatise on the passions, in which the author endeavours to give us just notions of them, and teach us to govern them in a proper manner. The fourth is a discourse on virtue in general, and the use we ought to make of it in prosperity and adversity. The fifth ascertains the means of preserving peace in society; and the sixth contains the following maxims, directing us in the pursuit of spiritual tranquility, viz. To be contented with our own condition; Not to be disquieted with what is future; To retire within ourselves; To flee from idleness; and, To avoid curiosity in divine matters.

In the last chapter, the author considers the inferior gratifications of life; and after some short reflections on the vanity, sin, and misery, which appear in the world, he concludes, that an union with God, by love and faith, is the source of true peace and felicity.

This is a summary view of the treatise now before us; which undoubtedly deserves the character Mr. Bayle has given it. But as all the topics of morality have been discussed by a variety of writers since the days of Du Moulin, we apprehend that many of his sentiments will appear trite and jejune to readers of the present age, notwithstanding they are set off by Dr. Scrope with all the elegance the original would admit.

XIV. *An Account of the Culture of Carrots; and their great Use in feeding and fattening Cattle.* By Robert Billing. Farmer, at Weasenham, Norfolk. Published by Desire of the Society for the Encouragement of Arts, Manufactures, and Commerce at London. 8vo. Pr. 6d. Dodfley.

SOME members of the Society for the Encouragement of Arts, Manufactures, and Commerce, being sensible that carrots are a sweet, wholesome, and nourishing food for cattle, that they grow to an amazing size on poor light soils where few other crops would thrive, and that they resist the frost much better than turneps, which are very apt to rot after Christmas, proposed that the Society should advertise premiums to be given for encouraging their culture in the field, and feeding cattle with them.

In the eastern parts of Suffolk, where the soil is a light, deep sand, carrots have long been cultivated as winter feed for cattle; but the practice was confined, as it were, to a very narrow district, being little known in other parts. About Sandwich in Kent, it is true, large tracts of land have been often annually covered with carrots, but very few of them were given to cattle, these crops being chiefly intended for the supply of the London markets, and sent up in hoys.

Mr. Billing being desirous of becoming a candidate for a premium, made a small experiment in the culture of carrots in 1761, which succeeded pretty well; he repeated his experiment in 1762. In this second trial he met with so much success, that he determined the following year to embark largely in this culture; accordingly, in the year 1763, he sowed thirty acres and an half of carrot-seed. The soil was various, part being cold and loamy, shallow, and upon a sort of loamy gravel; some was a mixed soil on a moist clay; a third part an exceeding good tempered soil upon a marl; and a fourth a shallow black sand upon a kind of imperfect grit-stone, called by the Norfolk farmers can-stone. Four pounds of seed will sow an acre. The method of culture pursued by Mr. Billing in this experiment, we must, for the sake of brevity, omit; but shall take some notice of the success he met with. Many of his carrots were two feet long, and from twelve to sixteen inches circumference at the upper end. The quantity of his crop varied. On some parts he had twenty-four cart loads per acre, on others about twenty, and some yielded him only sixteen or eighteen; in the whole he had about five-hundred and ten loads, equal, in his opinion, to near a thousand loads of turneps, or three hundred loads of hay. On three acres the crop almost entirely failed.

failed. With these carrots he fattened steers, cows, heifers, Scotch bullocks, with forty-eight sheep, the neat cattle being thirty-three in number; these beasts and sheep rendered him a profit of 108*l.* from the carrots. He also fed with this root thirty-five dairy cows, twenty-one score sheep, sixteen horses, and a large number of hogs, which on a moderate computation, raises his profit to 163*l.* and all the land on which the carrots grew, bore last year fine corn.

In 1764, he sowed twenty-four acres and an half with carrot seed. As Mr. Billing's account of this crop is very concise, we shall give it in his own words :

' The said twenty-four acres and an half is all in one inclosure, and the land all in quality much alike, a close cold sand, upon a sort of loamy brick earth, a little gravelly. In the year 1763, the land bore peas: in the beginning of the following winter, I plowed up the land as deep as the soil would permit, in order to receive the benefit of the frosts and snows in mellowing the land, and plowed it twice more before I sowed the carrots; but having the best crop of my latest sown carrots last year, which was about the middle of April, I did not sow these last till the beginning of May; which I find, by the scantiness of my crop, was too late. It was about seven weeks from the sowing to the time of hoeing. Our hoe is about six inches long, and if not very foul, I have them hoed for eight shillings per acre. The care in hoeing is only to cut the weeds, and leave carrots enough growing; for though the carrots, many of them, are buried with mould or weeds, they will get through in a few days, without hurt. If much rain follow soon after hoeing, it will be necessary to harrow them, about ten days after hoeing, to displace the weeds, and prevent their getting root again. About a fortnight after the harrowing, if much rain should come, it will be necessary to hoe them a second time, which costs about four shillings per acre; and after that, if much rain should come soon after, I harrow again. The harrowing does not pull up one carrot in a hundred. The fore part of last winter I dug them up with a fore-tined fork, a man breaking the ground with the fork, four or five inches deep, and a little boy to pull them up, and throw them in heaps. Towards the spring I plowed them up, having a share with a narrow point, which answers very well; which method I now follow: I have plowed up all this year's growth. The plate of the plow does gradually raise the mould, and draw up the carrots, except a few cut with the point of the share, then I harrow them out; which plowing and harrowing are no expence, the land being got in order by that means to sow with corn. Some of the carrots will not harrow out the first plow-

ing; they will turn out on harrowing after the second plowing. The feeding them on the land where they grow improves it greatly. I believe the quantity of loads per acre, to take the whole piece through, is about ten loads per acre, this having proved an unkindly year, besides that they were sowed too late. I have given two loads a week to eighteen horses, to which I allowed no corn or hay, except one team, which carry out my crop at fifteen or sixteen miles distance, till about April, at which time our work comes on generally in a great hurry. My horses are in as good condition as in former winters, when they have eat forty loads of hay, and two or three lasts of oats more. I have kept about forty cows and three-hundred sheep on them a fortnight past, and I expect that I have enough remaining to keep them a fortnight longer. My cows give plenty of milk, which makes fine pleasant tasted butter; and my sheep and lambs thrive exceedingly, which now, with only turneps, would do very poorly. I have fourteen weanling calves I keep chiefly with carrots, which thrive wonderfully; and about thirty hogs have been kept chiefly on them several weeks past.

Mr. Billing, as a farmer, has great merit, and we sincerely wish his good example may be followed in all parts of his majesty's dominions, where carrots can, to advantage, be cultivated. However, as his piece *seems* to have been published under the patronage and sanction, as well as by the desire, of an illustrious Society, we think it a great pity the manuscript was not revised and corrected by the secretary, previous to the publication. Had Dr. Templeman been authorised to do this, we should not have seen that want of method, that general inaccuracy in point of style, and even the false grammar, which are now so conspicuous in almost every page of the pamphlet. What must foreigners think in reading this short tract, what judgment will they form of our language? Works of this nature, we mean those on the subject of Agriculture, should, for our credit's sake, be written with accuracy, if not with elegance, as they are generally exported in considerable numbers almost immediately after their publication; for all foreigners who love husbandry, are extremely anxious to purchase every thing that appears in England on the subject.

MONTHLY CATALOGUE.

15. *A Letter to the Common-Council of London, on their late very extraordinary Address to his Majesty.* 8vo. Pr. 1s. Nicoll.

WE have not seen a more spirited and just remonstrance, than this expostulation with a set of people who seem to think
that

that their attachment to liberty cannot be better shewn, than by treating their s——n with disrespect. It would appear from this Letter, however, that the c——m——n c———l is influenced or led by the nose by some insignificant individual, who has raised himself to a kind of importance in that assembly by impudence and s——d——t——n. ‘To prevent such an absurdity for the time to come, says our author, I would have you, at the next previous meeting in Cheap-side, prevail upon that prodigy of oratory, and judgment, who cuts such a capital figure in print-shops, explaining *Magna-charita* to his little boy; (and who, so highly to your honour, directs the principal part of your operations) to draw up a set of rules and orders for his majesty’s use, directing what ministers he shall employ, and what measures he shall adopt—but above all things commanding him to remove a certain right honourable judge for ever from his presence, for daring to commit this your bell-weather to durance some few years ago, notwithstanding the common-council Cicero, with all the forcible rhetoric of sighs and tears, endeavoured to excite his lordship’s compassion, and promised to shrink into his primeval insignificance for the future.’

16. *A Vindication of the Whigs against the Clamours of a Tory Mob; with an Address to the City.* 8vo. Pr. 1s. Moran.

This pamphlet is a very flimsy performance, and contains nothing but mere declamation. The author, in his Dedication, or Address (as he calls it) to the mayor, aldermen, and common-council of the city of London, abuses that *most respectable* body in the most outrageous terms, for a late Address. He then converts the title of his pamphlet into a vindication of the ministry (the present we suppose), in which he represents all their opponents as a pack of inconsistent, absurd, ridiculous fools and madmen. Indeed we are sorry to say, that his sarcasms are not entirely destitute of foundation in truth; especially as he represents the present ministers as being the very persons whom, in their opposition to the last two ministries, they pointed out for the very posts they now enjoy. The pamphlet concludes with a fulsome encomium upon his present majesty, whose virtues are far above the abilities of such a panegyrist to describe. And thus, reader, with the help of some scraps of poetry, you have a pamphlet, price one shilling.

17. *The Merits of the New Administration truly stated; in answer to the several Pamphlets and Papers published against them.* 8vo. Pr. 1s. Williams.

This pamphlet is wrote on the side of the present administration

stration with great decency and strength of reason. The author endeavours to prove that the present ministers are such as, had their offices been elective, would, upon Mr. Pitt's declension, have been chosen by the independent part of the nation. He charges the partisans of the *late* ministry with having abused the *present*; before they had done any thing to merit either censure or praise, and with endeavouring to introduce a government, not by king, lords, or commons, nor by one of the three separately, but by a daily news-paper; meaning, we suppose, the invectives thrown out against the present ministers by one who signs himself *Anti-Sejanus* in the daily papers, and his associates.

'The pretended charges against them, continues this author, contained in the several papers and pamphlets, are few in number, with the disadvantages of appearing some of them false, and some ridiculous. I state them fairly, in affirming, that they amount to no more than this; that the new ministers are under the influence of the Favourite, which appears to be false; that they are recommended to the crown by the D— of C——, which does them honour; that they are disavowed by Mr. Pitt, which has not yet been proved; that they are young, which is partly true, and not pertinent; and that their administration will not be lasting, which is more than either they can deny, or their enemies affirm, with certainty. This mixture of falshood, encomium, presumption, and conjecture, is repeated and diversified every day, in order to make the impression, which a plain and interesting truth would have made upon the understandings of men, without repetition or ornament. I shall consider each of these charges, but must premise, that the only one, which, in my humble opinion, deserves consideration, is that of the Favourite's influence, upon which the greatest stress has been laid, as being the most popular.'

The rest of this pamphlet is written in the same calm and dispassionate strain; but though we are fully of opinion that the author has made good his point, we cannot see the great importance of the controversy, nor how it can concern the public, whether the new ministers are, or are not, publicly countenanced by Mr. Pitt, or privately introduced by the earl of B. Their own actions must answer for them. If those are virtuous and public-spirited, it is not a rush to Great-Britain to whom they owe their elevation; but it will always do honour to the discernment of that patriot prince who appointed them.

18. *Remarks on the Importance of the Study of political Pamphlets, weekly Papers, periodical Papers, daily Papers, political Music, &c.* 8vo. Pr. 1s. Nicoll.

This is a shrewd effort of irony to bring into disgrace with the public a set of the most contemptible politicians that ever pestered this nation with their writings. The author, by levelling his ridicule particularly at the reigning prejudice against our fellow subjects of North-Britain, gives reason to suppose that he himself was born on the other side of the Tweed.

19. *Thoughts on the Times, and the Silk Manufacture; shewing its Utility, and the great Loss that is occasioned by the Importation of French and Italian wrought Silks. With the Cause of the Weavers Dissatisfaction. And a Remedy against any future Apprehensions of a Disturbance of the public Peace by their Discontent.* 8vo. Pr. 1s. Wilkie.

There is nothing either very striking or uncommon in these Thoughts, which (though generally just enough) are as trite as the pavement of Cornhill or Cheapside. The author complains in the usual stile, of our wearing foreign silks, stuffs, and laces, and encouraging French barbers, taylors, milliners, cooks, valet-de-chambres, &c. to the prejudice of British manufactures and English servants: but he does not seem to hit upon the true reason of that preference, which is this: The foreign silks, &c. are very near twice as cheap as those of our own manufacture; and foreign friseurs and servants are in general infinitely more expert, handy, diligent, sober, and obliging, than those of the same station in this country. If it is expected, therefore, that we should wear nothing but British manufacture, and entertain no other than English barbers and domestics, let the British manufacturer sell his goods for a reasonable profit, and his wife learn to live as becomes her station, without jewels, rout, assembly, chariot, and country-house; let our hair-dressers learn their business; and our servants be less idle, insolent and expensive.

20. *queries georgical political phyiological and really in some instances bordering upon the polemical.* Folio. Pr. 6d. Becket.

This is the production of some genius of North-Britain, who resolved to amaze the public with something that should be very humorous and very singular.—He would not for the world employ a capital either in the title, or the text; or suffer his performance to be stitched up like any other pamphlet;

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or methodize his matter according to the usual forms of composition: but he has thrown out his thoughts as they rose, in the form of queries; three-fourths of which are (in our opinion) not worth an answer.

21. *A Description of a Chart of Biography; with a Catalogue of all the Names inserted in it, and the Dates annexed to them.* By Joseph Priestly, L L. D. *Price of the Chart, &c.* 10s. 6d. Bowles.

Though Joseph Priestley, L L. D. as we apprehend, has not the honour of inventing the principles upon which this chart of biography is constructed, we must do him the justice to own that his application of them is new, and that so far as a square, a compass, and great plenty of index-reading, can qualify an author, he has his merits. We shall therefore beg leave to insert his own sketch of the chart before us.

This chart, which is about three feet in length, and two feet in breadth, represents the interval of time between the year 1200 before the Christian æra; and 1800 after Christ, divided by an equal scale into centuries. It contains about two thousand names of persons the most distinguished in the annals of fame; the length of whose lives is here represented by lines drawn in proportion to their real duration, and terminated in such a manner as to correspond to the dates of their births and deaths in universal time. These names are distributed into several classes, by lines running the whole length of the chart, the contents of each division being expressed at the end of it. The chronology is noted in the margin, on the upper-side by the year before and after Christ, and on the lower by the same æra, and also by the following successions of kings, as the most distinguished in the whole period. The kings of Judah and of Persia; Alexander, and his successors in the Ptolemys of Egypt; the emperors of Rome, contained in the eastern branch; and the kings of England from William the Conqueror.

In the catalogue of the books the author has consulted for this work, which, in the whole amount to about eleven, we see Mr. Walpole's *Anecdotes of Painting*. But though we did ourselves the pleasure of reviewing that work, we hope with some degree of accuracy, (See *Crit. Rev.* vol. xiii. p. 233, 338: and vol. xvii. p. 113.) we do not perfectly recollect in what manner that book could be serviceable to this compiler; and cannot help observing, that he has omitted the mention of a work that would have been of more real service to him with regard to christian biography than all he has mentioned, we mean Mosheim's *Ecclesiastical History*, where the tables at the
end

end of the second volume are of the same nature with the chart before us ; and if Joseph Priestly, L L. D. has not really consulted them in the two editions of his chart already published, we heartily recommend the perusal of them before his third edition goes to the rolling press.

Upon the whole, we shall never be wanting to do justice even to the appearance of merit, let it be ever so disputable ; and we take this opportunity of acknowledging that the construction of the chart before us is not only new, but ingenious, and may be of great service to young gentlemen in the study of history.

22. *The celebrated Lecture on Heads. Fol. Pr. 4d. Pridden.*

When Milo read the speech that his friend Tully pronounced in his favour, ‘ Cicero (said he) must have been in a terrible fright when he spoke this fine oration, otherwise I should not now be eating oysters in exile.’ He meant, that if the orator had spoke it with his usual emphasis, it must have had such an effect upon the people, that they would have recalled him (Milo) from banishment. As the oration for Milo miscarried for want of those graces of elocution ; so these orations of Mr. George Alexander Stevens have, in our opinion, owed their success chiefly to certain oratorical arts of gesticulation, of which the composition itself gives us no idea.

23. *A Defence of Free Masonry, as practised in the Regular Lodges, both Foreign and Domestic, under the Constitution of the English Grand Master. In which is contained, a Refutation of Mr. Dermott’s absurd and ridiculous Account of Free-Masonry, in his Book, entitled Ahiman Rezon ; and the several Queries therein, reflecting on the Regular Masons, briefly considered, and answered, 8vo. Pr. 1s. Flexney.*

This author is so much of a Free Mason, that his whole performance is a mystery.—We have read it from beginning to end, without being able to discover the secret of it ; and yet we have had the honour to be admitted into a just and truly constituted lodge.—We shall say nothing further on the subject ; knowing that a Mason’s tongue should always hang in a brother’s defence, and never lie against him.

24. *The Female-Barbers, an Irish Tale, after the Manner of Prior. 4to. Pr. 6d. Williams.*

This Irish tale, though the stuff is not ill woven, has so much smut upon it, that we would advise sending it to the scowrer.

25. *The Schoolmaster's most useful Companion, and Scholar's best Instructor in the Knowledge of Arithmetic.* By D. Fenning. 12mo. Pr. 2s. 6d. Crowder.

In this work, as in other compendiums of the same kind, the common rules of vulgar and decimal arithmetic are illustrated in the usual manner by a great variety of examples, but much more judiciously collected and better adapted to the intended purpose than are generally to be met with in treatises of this sort. Notwithstanding we cannot reasonably expect any new discovery with regard to the contents of this book, which have been already wrote upon again and again, yet the easy manner in which Mr. Fenning has ranged the several parts of this performance, together with the synopsis of book-keeping, and instructions in mensuration, added by way of appendix, will, in our opinion, recommend it to the perusal of such as are desirous of acquiring a competent knowledge in vulgar and decimal calculations. We must however take the liberty to observe, that in several of the questions proposed for the exercise of the rules already delivered, there are some mistakes (errors of the press we suppose) that have escaped the notice of the author; such as the answer to question 3, p. 76, 300 l. instead of 350; likewise question 1, p. 171, where it is required to find 'What must be added to the square root of 3, to make it equal to the square root of its remainder (which is to be called whole numbers) both being extracted to a decimal of three places? Ans. 11.534.' And again, question 2, on the same page: Suppose 4 times 8 be (or produce) 28; how much then will the square of 15 be? Ans. 18.' These, and other inaccuracies of the same kind, which sometimes (not often) occur in the course of this work, we hope Mr. Fenning will correct in the next edition.

26. *An Introduction to so much of the Arts and Sciences, more immediately concerned in an excellent Education for Trade in its lower Scenes and more genteel Professions, and for preparing Young Gentlemen in Grammar Schools to attend Lectures in the Universities.* By J. Randal. 12mo. Pr. 3s. 6d. Nicoll.

In the preface to this work Mr. Randal informs us, he should have been extremely glad if so much of the arts and sciences, more immediately concerned in trade and the genteeler employments and professions, had been by some able author thrown into a narrow compass, and properly adapted to the wants of schools; and that having waited above twenty years to see this piece of service to the public performed, was at length absolutely obliged to write such an introduction himself, which the reader (continues our author) 'is not to look upon as a collection, but
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a performance arising from the different dispositions and abilities of youth, their infelicities, and the great difficulty there generally is in fixing any subject on their giddy minds, and making them fit for immediate use in their destined spheres. I cannot presume so far as to think the performance does not stand in need of the kindest indulgence from those who are masters of the several subjects herein treated of; for as there is a sort of novelty running through the whole, and some attempts every now and then to make improvements in the different branches of the arts and sciences introduced, it will be a happiness if there is not too much room for reprehension.'

Mr. Randal next presents us with a letter to 'a merchant in Bristol. Whereof a few copies were lately printed by the author's consent, under a fictitious name.'

In this letter we meet with the following stricture thrown out against some of the most eminent writers that perhaps this nation ever produced. 'The business of conducting youth has been extremely injured by the writings of speculative men, who, without the requisite experience, have declared to the world, *that if a boy will not learn without the rod, he never will with it.* This rash assertion of the *Spectator* and others, hundreds of very worthy men can contradict from their own experience. It is much to be wondered at, that such names as *Locke, Addison, &c.* should thus expose themselves to the unwilling censure of many learned and humane teachers.'

We confess ourselves at a loss to determine whether, by the above expression, 'hundreds of worthy men, &c.' we are to understand the whippers or the whipped; the words 'from their own experience,' seem indeed to indicate the latter; but however that may be, we shall at present beg leave to suspend our judgment concerning the utility of such fundamental methods for inculcating the true principles of polite literature, and proceed to give some account of the work itself.

In the 1st, 2d, and 3d systems, the common operations in whole numbers and fractions, appertaining to the several articles of vulgar arithmetic, are treated in a clear, easy, and familiar manner.

The 4th system contains a summary of algebra, together with the usual theorems for the various cases of simple and compound interest; to these are added some very useful rules for finding the value of annuities upon lives, according to any given rate of interest, extracted from the writings of the late celebrated mathematicians Simpson and De Moivre.

The second part contains a few principles of geometry, geography, and astronomy; to this is added, 'A Supplement to Geometry,' wherein the different measures of artificers in estimat-

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ing their work by decimal and duodecimal arithmetic, is, in our opinion, treated in a very judicious and instructive manner. The whole work concludes with 'A Supplement to Geography,' in which we find the two motions of the earth (after a long dispute maintained with great heat on the side of the sun and comet, in opposition to Jupiter, the moon, and one (nameless) fixed star) settled to the entire satisfaction of the contending parties.

27. *The Modern Practice of the London Hospitals; viz. St. Bartholomew's, St. Thomas's, St. George's, and Guy's. Containing exact Copies of the Receipts, and a particular Account of the different Methods of Cure, at the different Hospitals, for the various Diseases incident to the human Body. Very proper for all Physicians, Surgeons, Apothecaries, and particularly useful for all private Families, especially those residing in the Country.* 12mo. Pr. 3s. Coote.

This performance begins with a table of the diet used in the hospitals; but whether it is peculiar to St. Bartholomew's, or common to it and all the rest, we are not informed.

The preparations seem in general well adapted to hospital practice; but we apprehend the compiler is sometimes a little mistaken in his application. *E.g.* in p. 4. he says the discutient poultice of oatmeal and stale beer grounds, is far preferable to any other application in *mortifications*. According to our ideas, a discutient poultice can be of no service in such a case, where the circulation cannot possibly be restored, and the mortified part must of necessity be separated from the sound.—Speaking of the myrrh electuary, he says, p. 9. it is prescribed in disorders of the female sex successfully. But he ought to have specified those distempers, otherwise the young practitioner may administer it very preposterously.—We are in some doubts concerning the anodyne clyster, here prescribed; it consists of two ounces of starch jelly, with one ounce of the styp-tic tincture, in which two grains of extract of opium have been dissolved. We should imagine that in the first place, this composition must be too thick to pass through the pipe; and, secondly, too inconsiderable in point of quantity to besmear the intestinal canal as far up as the *valvula Tulpii*.—As for the hysteric mixture, p. 23. consisting of a pint of lac ammoniacum, with half an ounce of tincture of assa-fœtida, we should think it would be too nauseous for any stomach to bear.

In the practice of St. Thomas's hospital, p. 76. we find the following prescribed as a gargle for the mouths of children in the thrush. 'Take honey of roses one ounce, and burnt allum one drachm, mix them together.'—This may be very good as a liniment to touch the apthæ with; but without some other
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ingredient or vehicle, it will never constitute a gargle. P. 86. after specifying a powder for a bearing down of the anus, he adds, 'From five grains to a scruple of the compound scammony powder of the London dispensatory, may be given twice in a week.' Now, we should be glad to know if he proposes this powder as an additional remedy for the procidentia ani; or for what other purpose?

There are several other articles which require explanation, and perhaps afford room for animadversion: but it is not our province to engage in such a minute inquiry; neither do we pretend to criticise the practice of the medical gentlemen who attend the hospitals; nor to decide upon the merits of the differences which we find in their different methods of preparing the same medicine.—A Supplement, containing many recipes, to which the reader is referred occasionally, constitutes the latter part of this performance; which, on the whole, we will venture to recommend as an useful compendium to all practitioners, male and female, whether they are or are not of the faculty.

28. *The Answer of Richard Guy, Surgeon, in Mark-Lane, to certain invidious Falshoods and Reflections upon his Method of curing Cancers without Cutting, lately published in an Introduction to the Essays, &c. of Thomas Gataker, Surgeon Extraordinary to his Majesty, &c. Proper for the Perusal of all those, who are, in any Degree, afflicted with Cancers.* 8vo. Pr. 1s. Willock.

This is a very warm expostulation, in which the author roundly taxes Mr. Gataker with envy, malice, rancour, and detraction, evident in the remarks he had made on Plunkett's medicine for the extirpation of cancers. In the first place, he declares from the mouth of the said Mr. Plunkett, that the assertion is false and groundless, of that medicine's having been given or bequeathed to St. Stephen's hospital, Dublin: then he endeavours to prove that this medicine is not a caustic; but, in our opinion, he only makes it appear to be more safe, effectual, and less mischievous than other caustics generally are: thirdly, he brings quotations from Boerhaave and baron Van Swieten, to shew that cancers have roots, and accuses Mr. Gataker of inconsistency; which, however, is not clear. He afterwards enters warmly into a vindication of his own character and conduct, from the misrepresentations of Mr. G—, upon whom he takes occasion to recriminate with many expressions of asperity, which had better been omitted. In the course of this vindication, we have several cases of cancers cured by his medicine, in the families of regular members of the faculty, who freely vouch for its effects.

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We have here likewise the subject of a conversation or conference that passed at the Smyrna Coffee-house, between Mr. Gataker and Mr. Guy; and many other curious particulars which it is not our province to specify.

29. *An Account of the Inoculation of Small Pox in Scotland.* By Alexander Monro, junior, M. D. and F. R. S. Fellow of the Royal College of Physicians, and Professor of Medicine and of Anatomy in the University of Edinburgh. 8vo. Pr. 1s. Longman.

The dean and delegates of the faculty of medicine at Paris, appointed to enquire into the advantages or disadvantages from inoculation of the small-pox, having written a letter to Dr. Monro, desiring his answers to five questions concerning inoculation, he has taken uncommon pains to procure such information as should prove satisfactory; and this intelligence constitutes the pamphlet that now lies before us. From a table of five thousand five hundred and fifty-four patients inoculated for the small-pox in Scotland, it appears that scarce one of seventy-eight dies of the small-pox thus excited; whereas by the accounts of Dr. Juryn and Dr. Scheuchzer, every sixth person infected with the small-pox in the natural way, sinks under the distemper. Inoculation has succeeded in some parts of England, even better than in Scotland; and indeed the advantages of it are so evident and extraordinary, that we are not a little surprized to hear those learned delegates have, after the most mature deliberation upon the most accurate intelligence, declared their opinion unfavourable to the practice.

30. *Brief Animadversions on some Passages in the Eleven Letters to the reverend Mr. John Wesley, just published under the Name of the late reverend Mr. James Hervey.* By a sincere Friend to the true Religion of Jesus Christ. 8vo. Pr. 1s. Payne.

Mr. Hervey, in his Letters to Mr. Wesley, has repeatedly asserted that our Saviour has done every thing which is necessary for our final acceptance; that, by his obedience, we are made perfectly righteous in the sight of God; and that we have liberty to claim and receive this privilege without performing any conditions. These, and some other antinomean reveries, our author has endeavoured to refute, by shewing that they are contrary to the whole tenor of the gospel, and destructive to all moral virtue. His remarks, though they are short and superficial, are just and pertinent, and sufficient to satisfy an unprejudiced reader. — See vol. xix. page 113, of the Critical Review.

THE CRITICAL REVIEW.

For the Month of *October*, 1765.

ARTICLE I.

A large Collection of ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion. With Notes and Observations. By Nathaniel Lardner, D. D. Vol. II. 4to. Pr. 10s. 6d. sewed. Buckland.

THIS learned and laborious author having, in a former volume *, considered every passage relative to the Christian religion, in all the Jewish and heathen writers of the apostolic age, proceeds, in the volume now before us, to examine the testimonies of the heathen writers of the second century.

In his account of the writings of Josephus, he had rejected, as an interpolation, the celebrated passage, which is now found in the Antiquities of that author, concerning our Saviour; but finding that some learned men are still tenacious of it, he endeavours, in the preface to this volume, to answer several objections alledged against his opinion. The alterations, he says, which are proposed by the learned author † of a Dissertation on this subject, as emendations of the text, are destitute of authority; the objections taken from the want of connection in the place where the passage stands, and from the silence of all ancient Christian writers before Eusebius, and of some others after him, remain in their full force. He adds, that the word *Christ*, or *Messiah*, appears not in any place, in all the works of Josephus, excepting two; namely, the paragraph we are now considering, which is in the eighteenth book of his Antiquities; and a passage in the twentieth book of the same Antiquities, where mention is made of *James the brother of Jesus*,

* See Crit. Rev. vol. xix. pag. 35. † Dr. N. Foster.

who is called Christ. This, he thinks, is a good argument, that these two passages are interpolations: for Josephus had many, yea innumerable occasions, for mentioning that word, and speaking of the expected Messiah. But that word is not to be found any where in him, excepting these two passages, where he is made to speak of Jesus Christ. He must have designedly and studiously avoided that expression; and it is incredible that he should bring it in for the sake of Jesus, our Saviour, for whom he cannot be supposed to have had any favourable regard.

‘It appears to me (continues the Doctor) to be the wisdom and the interest of Christians, to adhere to, and improve, the genuine works of Josephus, and to maintain their integrity, instead of attempting to vindicate passages, which are so justly suspected to be interpolations.’

We esteem Dr. Lardner for the justice and spirit of this remark. Christianity can derive no credit from false attestations; and credulity is one of the meanest foibles of which a writer can be guilty.

The ninth chapter, which is the first in this volume, contains the letter of Pliny the Younger to Trajan, concerning the Christians, and Trajan’s rescript, with notes and observations, and an account of the persecution in the time of that emperor, generally reckoned the third heathen persecution.

‘Those epistles (our author observes) bear testimony to the innocence of the first Christians, in their solemn worship, in their meal, some time afterwards, and in their whole lives. There was not any crime, besides that of their religion, proved against any of those that were brought before Pliny. Even their accusers and prosecutors appear not to have alledged any thing else against them, but that they were Christians. He examined deserters; he put to the torture two women, who were ministers, or deaconesses; and yet he discovered nothing but what was quite harmless. The only charge against them is (what Pliny calls) an absurd superstition, and obstinacy therein.—Trajan knew not of any offence they were guilty of, excepting only their not supplicating to the gods.—The honesty and innocence of these men oblige us to pay a great regard to their belief and profession of the Christian religion.’

The tenth chapter contains an account of Epictetus, and Arrian, who drew up the *Enchiridion*, and discourses of Epictetus, with observations on two passages * in these discourses, which have been supposed, by many learned men, to relate to the Christians:

The first is dubious; the second is more determinate. Epictetus (speaking of intrepidity, and particularly with regard to a tyrant, surrounded by his guards and officers) says, "Is it possible that a man may arrive at this temper, and become indifferent to those things, from madness, or from habit, as the Galileans? and yet that no one should be able to know, by reason and demonstration, that God made all things in the world?"

The Doctor having shewn, that by *Galileans* the Christians are here intended, cites the following pertinent remark from the translation of the ingenious Mrs. Carter :

"Epictetus probably means, not any remaining disciples of Judas of Galilee, but the Christians, whom Julian afterwards affected to call Galileans. It helps to confirm this opinion; that M. Antoninus mentions them by their proper name of Christians, as suffering death out of mere obstinacy. It would have been more reasonable, and more worthy the character of these great men, to have inquired into the principles on which the Christians refused to worship heathen deities, and by which they were enabled to support their sufferings with such amazing constancy, than rashly to pronounce their behaviour the effect of obstinacy and habit. Epictetus and Antoninus were too exact judges of human nature, not to know; that ignominy, tortures, and death, are not merely, on their own account, objects of choice. Nor could the records of any time, or nation, furnish them with an example of multitudes of persons of both sexes, of all ages, ranks, and natural dispositions, in distant countries, and successive periods, resigning whatever is most valuable and dear to the heart of man from a principle of obstinacy, or the mere force of habit: not to say; that habit could have no influence on the first sufferers."

It is observable, that Epictetus's Discourses abound with quotations of Greek authors, and references to ancient history. Nevertheless, we find not any mention made of Moses; or David, or Solomon, or any of the Jewish prophets; nor yet of Matthew, or Mark, or Luke, or John, or Paul, or Peter. The disciples of Jesus wrote in Greek, and the books of Moses, and the Jewish prophets, had been before his time translated into the Greek language. Epictetus could not be altogether ignorant of them; nor were any of them undeserving the regard of a moral philosopher. From whence then arises this total inattention to these writers? Dr. Lardner justly observes, that they were Unitarians, and could not be alledged, or taken notice of, without hurting, if not overthrowing, the polytheistic scheme.

In the eleventh chapter, the author cites and examines the rescript* of the emperor Adrian, in favour of the Christians, to Minucius Fundanus, proconsul of Asia, and his letter† to Servian, who was consul in the year 134, concerning the Christians in Egypt.

Lampridius tells us, that this emperor intended to consecrate several temples to the honour of Jesus Christ; but our author thinks that this story is without any good foundation; it being inconsistent with his known principles, and unsupported by the testimony of those ancient Christian writers, who must have known it, and would have mentioned it, if it had been true.

The testimony of Bruttius Præsens to Domitian's persecution, is the subject of the twelfth chapter. This Bruttius is supposed to have been consul with Titus Antoninus, in the year 139, and a Latin historian. But who he was is a matter of dispute. His testimony, however, is of no great importance; it consists of a passage, quoted by Eusebius, in which we are told, that many Christians suffered martyrdom under Domitian, and that Flavia Domitilla, niece to Flavius Clemens the consul, was banished to the island Pontia, because she confessed herself to be a Christian.

In the thirteenth chapter our author examines the testimony of Phlegon; particularly the following celebrated passage, quoted by Eusebius:

“In the fourth year of the 202d Olympiad, there was an eclipse of the sun, the greatest of any known before. It was night at the sixth hour of the day, so that the stars appeared in the heavens. And there was a great earthquake in Bithynia, which overturned many houses in Nice.”

Some writers, it is well known, have supposed that these words relate to the darkness at the time of our Saviour's crucifixion.

But, says Dr. Lardner, the evangelists only speak of darkness in the land of Judea. 2. There are such inaccuracies, and such differences in the quotations of Phlegon by several authors, as very much diminish the credit and authority of this testimony. 3. Phlegon says nothing of Judea. What he says, is, that in such an Olympiad there was an eclipse in Bithynia, and an earthquake at Nice. 4. Phlegon does not say, that the earthquake happened at the same time with the eclipse. 5. Phlegon does not mention any of the extraordinary circumstances of the darkness at the time of our Saviour's sufferings.

* See Euseb. Eccles. Hist. 1. 4. c. 9.

† See Flav. Vopisc. in Saturn.

6. Phlegon speaks of an ordinary *eclipse* of the sun, therefore he cannot intend the darkness mentioned by the evangelists, which happened when the moon was full; at which time an eclipse of the sun is impossible; nor do any of the evangelists use the word *eclipse*, in their history of this darkness. 7. It is reasonable to believe, from what Phlegon writes, that there was a great eclipse of the sun in some year of the 202d Olympiad. According to the calculations of some able astronomers*, there was a great eclipse of the sun, in the month of November, in the twenty-ninth year of our Lord, according to the common account, and the first year of the 202d Olympiad. But whether their calculations be right, or not, we may be satisfied that Phlegon thought there was a great eclipse of the sun about that time.

‘ From all these considerations, without insisting much upon that which is the *second* in order, it appears to me (says Dr. Lardner) that we have not sufficient reason to think that Phlegon has mentioned the darkness which happened at the time of our Saviour’s crucifixion. It is observable that this passage is very seldom mentioned by the ancient learned Christian writers, as a testimony to the wonderful events, at the time of our Saviour’s passion, which induces me to think they paid little or no regard to it, and that they did not judge it proper to be alledged, either for the satisfaction and consolation of adversaries, or for the confirmation of their own people.’

The eclipse mentioned by Thallus, our author supposes to have been a natural eclipse of the sun; and the testimony of Dionysius the Areopagite he justly explodes.

In the fourteenth chapter he examines the testimony of Antoninus Pius, and observes, that there is no sign of any forgery in the edict which that emperor is said, by Eusebius, to have sent, in favour of the Christians, to the states of Asia. He farther observes, that Antoninus wrote also to the Thessalonians, Athenians, and all the Greeks in general, that they should forbear to give trouble to the Christians, unless they were guilty of some offence contrary to the welfare of society.

The subject of the fifteenth chapter is a passage in the Meditations of Marcus Antoninus, concerning the Christians; the persecutions in his time; a remarkable deliverance of this emperor in his wars in Germany; and the history of the Thundering Legion.

This philosopher’s observation concerning the Christians is as follows:

* See Dr. Sykes’s Dissertation on the eclipse mentioned by Phlegon.

“What a soul is that, which is prepared, even now presently, if needful, to be separated from the body, whether it be to be extinguished, or to be dispersed, or to subsist still ! But this readiness must proceed from a well-weighed judgment, not from mere obstinacy, like that of the Christians. And it should be done considerately, and with gravity, without tragical exclamations, and so as to persuade another *.”

‘ If I were to allow myself to speak freely, says Dr. Lardner, I should say, that this is the basest reflection upon the Christians that I remember to have met with among all their old enemies. To say it is unbecoming a gentleman and an emperor, is to say nothing. It is insensibility, and inhumanity ; in a word, stoicism. It is the worse, as it comes from a magistrate, who, if he had been pleased to send proper orders to the officers under him, and particularly to the governors of provinces, might have delivered the Christians from the trial, which is here supposed.

‘ It may seem strange to some, that such a man as Mark Antonin should pass any censure upon the fortitude of the Christians : one would rather think, that as a stoic, he should have admired and commended their resolution. But it may be accounted for.

‘ 1. The Christians refused to join in the common worship of the heathen deities : and they were likewise very free in their reflections upon the philosophers. 2. They out-did the stoics themselves in patience under all kinds of sufferings. The women and children and common people among the Christians had, in a short time, shewn more examples of true fortitude, than the stoics had done since the origin of their sect. 3. This emperor was a bigot in religion and in philosophy ; whereas bigotry in any one thing will have bad effects, and make the best temper act contrary to the laws of equity upon some occasions.’

Our author makes some other observations on this passage, and then proceeds to give an account of the martyrdom of Polycarp, and the persecution at Lyons, as recorded by Eusebius.

This emperor’s deliverance in Germany he considers at large, and sums up his account in the following recapitulation, which, with some little alteration, he takes from the late Mr. Mosheim :

‘ 1. It is certain, that in the war with the Quadians and Marcomans in Germany, Mark, with his army, was in a great danger. Mark was a better philosopher than emperor. Nor

could he learn the art of war from the writings of the stoics. And his imminent danger from the enemy may be imputed to his own imprudence.

‘ 2. It is also certain, that he was unexpectedly delivered out of that great danger, by a shower of rain, accompanied with thunder and lightening, and obtained a victory.

‘ 3. Farther, it is certain, that not only the Christians, but also the emperor, and the Romans, ascribed that shower, the great cause of their deliverance and victory, not to the ordinary course of nature, but to an extraordinary interposition of the divine power: they to the true God, and their own prayers: these to Jove, or Mercury. This we learn from the Roman authors, Dion Cassius, Capitolinus, Claudian, and Themistius, and especially from the pillar at Rome, set up by Mark, and still remaining, in which Jupiter, the giver of rain, is represented refreshing the almost-expiring Roman soldiers by a plentiful shower of rain.

‘ 4. There may have been many Christian soldiers in Mark’s army. If there were, it may be taken for granted, that in the time of the danger, they offered up prayers to God for deliverance: and that afterwards, they also gave thanks to God for it; and when they sent an account of it to their Christian brethren, they let them know, how great advantages God had vouchsafed to their prayers. Hence it is easy to suppose, that a rumour prevailed, and was also firmly believed, that the Romans had been miraculously saved by the prayers of the Christians.

‘ 5. It is false, though supported by the authority of Apollinaris and Eusebius, that there was a whole legion of Christian soldiers in Mark’s army. Consequently, there is no reason to believe, that, when this imminent danger appeared, these soldiers drew up in a body, and falling down upon their knees presented their prayers to God, and that immediately, before their prayers were over, a shower, with lightening and thunder, came down from heaven.

‘ 6. It is not true, that Mark ascribed the safety of himself and army to that legion, and thereupon honoured it with the name of the Thundering Legion. Scaliger and Henry Valesius, and other learned men, have shewn, that the Thundering Legion is older than the times of Mark, and did not take its denomination from this event. But some Christian, little acquainted with the military affairs of the Romans, having heard that there was such a legion, concluded, without reason, that it had derived its name from thunder and lightening obtained by the prayers of Christians: and then propagated his groundless

imagination, which was received as true by too many, without examination, as is common in such cases.

‘ 7. That Mark did not think, that he owed his safety to the favour which the Christians were in with God, is manifest from the pillar set up at Rome, with his consent and approbation, in which Jupiter is acknowledged to be the deliverer of the Romans.

‘ 8. Consequently, all that is said of Mark’s public letter, writ at that time, in which he is supposed to have extolled the piety of the Christians, and to have restrained their enemies and accusers, is entirely without foundation.

‘ The letter, which we now have, and is generally placed at the end of one of Justin Martyr’s apologies, is allowed, even by the defenders of the miracle of the Thundering Legion, to have in it manifest tokens of spuriousness, and to be the work of a man unskilful in Roman affairs, and who probably lived in the seventh century.

‘ But since Tertullian, in the fifth chapter of his Apology, makes mention of such a letter of Mark, many are of opinion, that in his time it was really in being, but has been since lost, through the injury of time. “ On the other hand, says Tertullian, we can allege a protector, as may appear, if the letter of Marcus Aurelius, a most worthy emperor, be sought for, in which he acknowledgeth the remarkable drought in Germany to have been removed by a shower, obtained perhaps by the prayers of Christian soldiers.” Nevertheless this testimony of Tertullian is weakened, and even overthrown by divers considerations. I forbear, says Mr. Mosheim, to insist here upon the word *perhaps*: whence some learned men have argued, that Tertullian himself doubted of this miracle, or that he had not seen the emperor’s letter. For to me it appears clear, that it does not relate to Tertullian, but to the emperor, and his letter. The meaning of what he says is this; that Mark did not openly confess and declare, that the shower was obtained by the prayers of Christian soldiers, but spoke doubtfully, “ that perhaps this great benefit was owing to the prayers of the Christians.” This I pass by. But there are two other considerations, by which this testimony is absolutely enervated and overthrown. First of all, what Tertullian says of the design of the emperor’s letter, if I am not greatly mistaken, manifests, that when he wrote this, he had in his eye the edict of Antonin the Pious, (who is often confounded with Mark), which he sent to the community of Asia, of which we spoke formerly. For so he says: “ Who, though he did not openly abrogate the laws against the Christians, yet, in another way, he openly broke their force, appointing also a penalty

penalty to their accusers, and of the severest sort." Let us now attend. First of all, Tertullian says, "that Mark did not openly abrogate the laws against the Christians," that is, he did not openly forbid Christians to be punished. Then he adds, "but in another way he openly broke the force of the laws," that is, he made a wise provision, that the Christians should not be easily punished by the judges. Lastly, he says, "that he appointed a punishment for the accusers of the Christians." All these three things exactly suit the edict of Antonin the Pious to the common council of Asia. There, indeed, he does not absolutely forbid the punishing of Christians. Nevertheless, when he appoints, that no Christian should be punished, unless he be convicted of some crime, he very much restrains their punishment, and contracts their sufferings in narrow limits: lastly, he requires, that the accusers of the Christians, who could not convict them of some crime, should undergo the punishment of their own temerity. In this therefore, as I think, Tertullian was certainly mistaken, in ascribing the edict of Antonin the Pious to his successor Mark Antonin. And when he had been told, that Mark and his army had been saved in a time of imminent danger by the prayers of the Christians, he imagined, that this benefit had induced Mark to pass that law in their favour. The other consideration, which invalidates this testimony of Tertullian, is the persecution of the Christians at Lyons and Vienne, of which we spoke formerly. It happened in the year of Christ 177, three years after the victory obtained over the Quadians and Marcomans. For who can believe that the emperor, who in a public letter to the senate, in the year 174, had extolled the Christians, and appointed a heavy punishment to their accusers, should in the year 177 deliver them up into the hands of their enemies, and order them to be capitally punished, unless they renounced their religion?"

'9. There still remains one point to be considered: whether the shower, by which the Romans were saved in the war with the Marcomans, ought to be placed in the number of miracles. But this question, in my opinion, may be solved without much difficulty. Learned men are now agreed; that nothing ought to be placed among miracles, which may be accounted for by the ordinary powers of nature. But in this shower, though it happened unexpectedly, there is nothing beyond the power of nature, or which needs a divine interposition. For it is a very common thing, according to the laws of nature, for long droughts in the summer season to be followed with plentiful showers of rain, joined with terrifying thunder and lightening. Nor ought it to be esteemed miraculous, that the lightening fell

fell upon some of the enemies, and put their army to flight. Forasmuch as all the people of Germany supposed, that lightnings came from God, and they would form their judgment accordingly."

In the sixteenth chapter, our author considers three passages in the works of Apuleius; but as they are of no great consequence, we shall not detain the reader with his remarks.

He thinks that the author of *The Divine Legation of Moses* is mistaken in supposing that "Apuleius's design, in his *Metamorphosis*, was to recommend the pagan religion as the only cure for all vice in general." "Against this interpretation it seems, he says, to be no small objection, that the author himself calls it a *Milesian Tale*, and a *Greek Fable*: and the ancients always so understood it,—I cannot but consider the allegorical interpretation as a fiction without foundation.

'But though I am not able to discern that deep and hidden design, which our great author [bishop Warburton] sees in this work; it may be allowed to be, what divers learned and ingenious men have supposed, a perpetual satire of the tricks and irregularities of magicians, priests, debauchees, cheats, and sharpers, with which the world was then filled.'

The seventeenth chapter contains a general account of the early writers against the Christians, viz. Celsus, Porphyry, Hierocles, Julian, Fronto, and some others.

The eighteenth chapter exhibits a distinct view of the fragments of Celsus, as preserved by Origen.

'There are in Celsus (to use the words of Dr. Doddridge, cited by our author) about eighty quotations from the books of the New Testament, or references to them, of which Origen has taken notice. And whilst he argues from them, sometimes in a very perverse and malicious manner, he still takes it for granted, as the foundation of his argument, that whatever absurdities could be fastened upon any words or actions of Christ, recorded in the evangelists, it would be a valid objection against Christianity: thereby in effect assuring us, not only that such a book did really exist, but that it was universally received by Christians in those times as credible and divine.'

The nineteenth chapter contains several extracts from the works of Lucian; viz. a passage concerning Peregrinus, in which is a copious testimony to the Christians of his time; an account of Alexander, who set up an oracle in Paphlagonia; a passage in which there seems to be allusions to the book of Revelation; and a citation from the dialogue intitled, *Philopatrias*, which our author supposes to have been the production of some other writer, more intimately acquainted with the affairs of the Christians than Lucian.

Our

Dr. Laidner here observes, that the Christians, and their principles, were in old times ridiculed by their ancient adversaries. It is therefore, says he, a mistake of those moderns who have imagined that the old heathens neglected this method of opposing Christianity.—‘We see, however, continues he, how poorly some of them reasoned. They ridiculed the most just and reasonable doctrines; such as the creation of the world, a divine providence, or observance of the actions of men, in order to a future retribution. Whilst they rejected the Christian revelation, they rejected also and endeavoured to expose and weaken those principles of religion, which reason alone, if attended to and improved, might have taught them with a good degree of evidence and certainty.’

In the twentieth chapter the author produces several passages from the writings of Aristides the sophist, and Dion Chrysostom, in which our author thinks he can trace most of the common reflections which were made upon the Christians in those days, and are particularly taken notice of in our ancient apologists.

The twenty-first chapter contains the testimony of Galen. This author, it seems, has two or three times mentioned Moses, Christ, and his followers.

In one place * he blames Achigenes for not giving a demonstration, nor so much as a probable reason for some things advanced by him. “So that, says he, we seem rather to be in a school of Moses, or Christ, where we must receive laws without any reason assigned, and that in a point where demonstration ought not by any means to be omitted.”

‘Here, says our author, is a just description of Christ’s delivering his precepts, without any long deduction of reasons and arguments. And he allows that reasons were not there absolutely necessary, or however, not so requisite, as in the points treated of by the author whom he censures. I think we may hence be disposed to think it probable, that Galen was not unacquainted with our gospels.’

In another place † he says; “It is easier to convince the disciples of Moses and Christ, than physicians and philosophers who are addicted to particular sects.”

‘Here, the doctor observes, is an acknowledgment of the steadiness of Christians in the profession of their principles, of which he may have seen many instances in the persecuting reign of Antonin the Philosopher.’

In the twenty-second chapter, the author collects some hea-

* De differen. puls. l. 2. † Ibid. l. 3.

then sayings of the Christians; some anecdotes concerning divers heathen governors of provinces, who persecuted the Christians, or were favourable to them; and concludes this volume with the following remarks on the silence of contemporary heathen authors concerning Christianity, for several ages; or their mentioning all affairs relating to them in a slight and superficial manner.

‘ Some subjects (says he) are more agreeable to authors, because they are more entertaining to the generality of readers. Eusebius well observes in the preface to the fifth book of his Ecclesiastical Historie, “ That most historians have employed their pens in recording wars and victories, and trophies erected over vanquished enemies, the valour of generals, and the exploits of soldiers, besmeared with the blood of innumerable slaughters for their country, their children, and their estates.”

‘ Many writers of great worth, and many affairs of no small importance, have long lain in obscurity, or have been totally buried in oblivion.

‘ It has been observed, that Velleius Paterculus, a man of a good family, who flourished in the time of Tiberius, and wrote an abridgment of the Roman History, in two books, has been mentioned by no ancient writer, excepting Priscian. “ But the moderns have done him more justice by publishing him frequently with notes and commentaries.”

‘ M. Annaeus Seneca, father of L. A. Seneca the philosopher, and author of divers works, has been confounded with his son, and has been almost unknown, as a writer.

‘ Lucian, a subject of the Roman empire, who has writ so many things, and so many sorts of works, has taken little notice of Roman authors, or Roman affairs. He has a laboured encomium of Demosthenes: but says nothing of Cicero: tho’ a comparison between those two great orators would have been very proper, and has been made by Plutarch, and Longinus.

‘ Maximus Tyrius, a Platonic philosopher, flourished in the time of Antonin the Pious, and several of his dissertations were writ at Rome: nevertheless, as Davies, one of his editors, says, he appears little acquainted with Roman affairs. Nay, says he, I do not recollect, that he has made any reference to the Roman history.

‘ We now know of two sons of the emperor Mark Antonin, which * are not mentioned by any ancient historians.

‘ Some writers are silent from reasons of policy. We are told, in the history of the reformation of the Low Countries, “ that Margaret, governess in that country, in the year 1525,

sent orders to all the convents, enjoining them to forbid preachers to mention Luther and his doctrine, and the opinions of ancient heretics." " This order, says the abridger of the large work of Gerard Brandt, was very judicious. The best way of stopping the progress of heresies, is to seem to neglect them."

‘ From this principle of policy Josephus may have been silent about the Christians, and their affairs, in his writings, that he might bury them in oblivion.

‘ Epictetus, and others, may have suppressed their own thoughts, and have been reserved in their discourses, lest they should excite inquisitiveness in their hearers, and occasion doubts about the popular deities, and the worship paid to them.

‘ I might add, that it is not impossible, nor very improbable, that some writings of heathen authors have been lost, in which the Christians were mentioned. For very few writers in the Syriac language are come down to us.

‘ After all, we have now seen a goodly catalogue of heathen writers, in the first and second century, men of great eminence for their wit and learning, their high stations, and their credit in the world, who have, in their way, bore testimony to Jesus Christ, and the things concerning him, and to the Christians, his disciples and followers, their numbers, their principles, their manners, and their fortitude and patience, under heavy sufferings, and a great variety of difficulties, and discouragements, which they met with for the profession of what they were persuaded to be the truth, And Celsus, who in this period wrote against the Christians, has bore a large testimony to the books of the New Testament, and to the history of our Saviour.

‘ And we can alledge two Roman emperors, Adrian and Titus Antonin, who have been favourable to us. And Adrian, in his letter to Servian, writ in the year 134, bears witness to the numbers and the influence of Christians in Egypt, at that time.

‘ We must say the same of Serenus Granianus, proconsul of Asia, who wrote so much in favour of the Christians to Adrian, and of his successor in the same province, Minucius Fundanus, to whom Adrian’s rescript was sent.

‘ To them ought to be added some governors of provinces, mentioned in this chapter from Tertullian.

‘ All these great men had some acquaintance with the Christians, and saw through the thick mist of calumnies, with which the Christians were aspersed by the vulgar, and by many others. They perceived, that though the Christians had some religious sentiments

sentiments peculiar to themselves, and did not join in the established rites, they were not disturbers of the public peace; nor were justly chargeable with any of those crimes, which are generally punished by civil magistrates; and, consequently, they were entitled to protection and favour.

II. *Theological Dissertations; containing, 1. The Nature of the Sinai Covenant. 2. The Character and Privileges of the Apostolical Churches, with an Examination of Dr. Taylor's Key to the Epistles. 3. The Nature of Saving Faith. 4. The Law of Nature sufficiently promulgated to the Heathens. 5. An Attempt to promote the frequent dispensing the Lord's Supper. By John Erskine, M.A. 12mo. Pr. 3s. Dilly.*

THE three first of these dissertations were never before published; the two last were printed in Scotland several years ago.

In the first, the author examines the scripture account of the Mosaic covenant, and particularly of the parties covenanting; the good things promised, and the condition on which the bestowing of them depended.

That God, he says, was one of the parties in the Mosaic covenant, is universally acknowledged; and the party with whom God made this covenant, was the Jewish nation, not excluding the unregenerate, and inwardly diseased to God and goodness.

Of this covenant the chief promises were, that the Israelites should, with little difficulty, subdue the nations of Canaan; that they should enjoy a long, quiet, and peaceable possession of that country, under the divine protection; that their land should abound with corn and wine, milk and honey, and every thing else necessary for their outward prosperity; that they should be preserved from famine, pestilence, and the other plagues and diseases that God had inflicted on Ægypt; that he would multiply them as the stars of heaven; and that he would give them victory over their enemies; and place among them the external symbols of his presence.

The condition of this covenant was, an abstinence from servile work on the sabbath; freedom from legal impurities and gross vices; the offering of the sacrifices prescribed in the law; in time of war, the depending on God alone for success, and not having recourse to horses, chariots, or alliance with idolatrous states; and, in general, obedience to the letter of the law, even when it did not flow from a principle of faith and love.—

* In the mean time, these laws, though wisely calculated to restrain from idolatry and other gross sins, could not make perfect as pertaining to the conscience. Obedience to them was never designed to entitle to heavenly and spiritual blessings. These last are only to be looked for through another and a better covenant, established upon better promises.'

Our author explains and illustrates these particulars, and endeavours to remove the difficulties attending his opinion.

In the second Dissertation he considers the character and privileges of the Christian church.

'We have seen, he says, in the first dissertation, that under the Old Testament, men destitute of inward piety were really in covenant with God, and had a just claim to certain external covenant blessings. In the course of the argument, several scriptures have been occasionally illustrated, which represent the nature of the Christian dispensation as, in these respects, diametrically opposite to that of the Sinai covenant. Many, however, maintain that an external covenant subsists under the gospel, by which professors of christianity, though inwardly disaffected to God and goodness, are intitled to certain outward blessings and church privileges.'

Our author, in this passage, alludes to Dr. Taylor's Key to the Apostolic Writings, in which the doctor maintains that election, adoption, vocation, salvation, justification, sanctification, regeneration, &c. are antecedent blessings belonging at present to all Christians, even those who for their wickedness shall perish eternally.

Mr. Erskine, in opposition to this opinion, endeavours to prove, that these blessings are not to be understood in the low sense in which the Dr. represents them; that they are necessarily connected with eternal life; that those only were considered by the apostles as true members of the church, who were endued with the temper and spirit of Christ, and thereby secured against total and final apostacy. But the apostolic writers certainly speak of the first Christians, in general, as *called, saved, sanctified, &c.* St. Paul, in particular, addresses himself to all the Christians at Rome, and represents them as *δικαιοσύνης, having been justified*; yet none of them are supposed to be secured against total and final apostacy: they are exhorted to *cast off the works of darkness, to mortify the deeds of the body, and to walk in newness of life*: which is inconsistent with that security of which this writer speaks. The indefectibility of true believers is a notion which has been sufficiently exploded; and notwithstanding all that our author has advanced, it seems to be very clear, that *salvation, justification, and words of the like import, are used by the apostolic writers*

to denote the deliverance of the first Christians from heathen darkness and depravity, and the admission of them into a state of holiness and safety under the evangelical dispensation. 'But they only, says this author, were considered by the apostles as *true* members of the church, who were endued with the temper and spirit of Christ.' If Mr. Erskine, by this equivocal sentence, means that none but *true* Christians were considered as *true* Christians, we shall not dispute his proposition; but if he means, that none were considered as actual members of the church, but those only who were endued with the temper and spirit of Christ, we shall deny his assertion, till he can prove that it is possible there should be a society upon earth consisting of members who are free from imperfections, and incapable of falling.

We entirely agree with Dr. Taylor, when he says, that men may be favoured with the antecedent mercies already mentioned, and yet may be wicked abusers of them, and eternally perish. At the same time we allow, with Mr. Erskine, that in the Christian dispensation, sincere Christians only are entitled to the promises, and that these promises are different from those of the Sinai covenant: the one being temporal and transitory, the other spiritual and eternal.

In the third Dissertation, the author considers the nature of Christian faith; which, he says, in the scripture does not signify choice, affection, temper or behaviour, but merely persuasion or assent, and commonly a persuasion founded on testimony. He then enquires, what are the truths to which saving faith assents, and mentions several (some of which perhaps are very disputable) but does not attempt to collect a complete list of those which it directly assents to, or necessarily supposes. Lastly, he observes, that the nature and foundation of the assent in him who has saving faith, is specifically different from the nature and foundation of the assent in self-deceivers.

In the fourth Dissertation he endeavours to shew, that the law of nature was sufficiently promulgated to the heathens, and that their ignorance or disbelief of its leading principles could be owing to nothing but their own negligence or perverseness.

This Dissertation was occasioned by Dr. Campbell's book on the *Necessity of Revelation*; in which the Doctor maintains, that mankind, left to themselves, without supernatural instruction, are not able to discover the being and perfections of God, and the immortality of human souls, in the knowledge and belief of which all religion is founded.

His arguments on this topic are rational and conclusive.

The last Dissertation was occasioned by an overture of the
1.
synod

synod of Glasgow and Air, in the year 1748, concerning the more frequent celebration of the Lord's supper, and contains a summary view of the custom of the Christian church, in this particular, in almost every age, from the days of the apostles to the present time; with an answer to the principal objections which are usually alledged against frequent communion. This piece, though a subitaneous composition, was certainly very properly adapted to answer the laudable purpose which our author had in view:

III. *Philosophical Transactions; giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LIV. For the Year 1764. 4to. Pr. 12s. sewed. Davis.*

THE first article in this volume contains an account of a mummy, inspected at London, 1763, by John Hadley; M. D. F. R. S.

It appears, by the observation of the gentleman who attended this inspection, that the fillets on the left foot of the mummy were very perfect, and upon being removed with great care, were found much impregnated with pitch, excepting about the toes; where the several folds united into one mass, and being cut through, yielded to the knife like a very tough wax. The toes being carefully laid bare, the nails were found perfect upon them all, some of them retaining a reddish hue, as if they had been painted: the skin also, and even the fine spiral lines on it, were still very visible on the under part of the great toe, and of the three next adjoining toes. Where the skin of the toes was destroyed, there appeared a pitchy mass, resembling, in form, the fleshy substance, though somewhat shrunk from its original bulk. The natural form of the flesh was preserved also on the under part of the foot, near the basis of the toes. On the back of the toes appeared several of the *extensor tendons*.

A great variety of experiments were made on the pitchy matter with which the fillets were impregnated; the result of all which tended to prove, that it had not the least resemblance to *asphaltus*, but was certainly a vegetable resinous substance; which seems to contradict an almost general received opinion, that the principal matter used by the Egyptians for embalming was the *asphaltus*.

Art. II. contains Dr. Mounsey's relation of the case of Mr. Butler, of Moscow, communicated by Mr. Henry Baker, F. R. S.

In this article Dr. Mounsey informs us, that Mr. Butler, a
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paper-stainer at Moscow, having one day got home a box of cerussa, he took out some lumps to examine the quality, and handled them without the least suspicion of harm; but in a few hours after, he was taken with anxiety, palpitation of the heart, and a sense of trembling and weakness of the whole body. He was obliged to go to bed: he took some spirit of hartshorn, sweated most plentifully, and next day was recovered; but was again attacked in a most extraordinary manner, on June 26, 1758. By the assistance of Dr. Mounsey, Mr. Butler was pretty well recovered of this severe disorder, by the latter end of August; the attacks were now become slighter, and much less frequent than before, and by being put upon a milk diet, and using laborious exercise, his complaints all decreased; and when he was threatened with an attack, a few drops of spirits of hartshorn and lavender, or the like, were now of service to him, which formerly had no effect. 'The first year after this (continues the Doctor) he was always fearful, and often complaining of, what appeared to me, small things; but by little and little he got the better of these also; though he always continued to avoid handling metals, minerals, or things painted with these bodies. When I left Russia, he was very well; and I have lately heard, by a letter, that he continues so, and I believe observes the same circumspection about paints and metals as before.

Art. III. is a description of a new and safe crane, which has four powers. By Mr. James Ferguson, F. R. S.

The danger attending the use of the common crane, together with the imperfections of that engine, induced Mr. Ferguson to attempt a method of remedying them. For that purpose he has constructed a crane with a proper stop to prevent the danger, and with different powers suited to different weights; and is of opinion, that it may be built in a room eight feet in width, the gib being placed on the outside of the room.

To this account is prefixed a figure of the crane, by which the description of it is very easy to be understood.

Art. IV. contains a determination of the moon's distance and parallax. By P. Murdoch, D. D. F. R. S.

In this article Dr. Murdoch has, from the received theory of central forces, &c. clearly investigated the distance of the center of the moon from the common center of gravity of the earth and moon (about which their revolutions are performed) and also the mean horizontal parallax agreeable to that distance. The former he makes 60.5883 semi-diameters of the equator, and the latter 56' 44" 07 pts.

Art. V. is an attempt to account for the origin and the formation of the extraneous fossil commonly called the belemnite. By Mr. Joshua Platt.

We have here a very curious history of the belemnite, an extraneous fossil, of which there are two species very common in this kingdom, the one vulgarly known by the name of thunder-bolt; the other, that of the fusiform or spindlekind, found in flintstone at Stonsfield; but in far greater plenty in the clay near Piddington, Oxfordshire; and in the chalk-pits of Kent and Surry.

Art. VI. contains an account of a singular species of wasp and locust. By Samuel Felton, Esq; F. R. S.

The wasp and locust, described in this article, are rarely to be met with in any other island than Jamaica.

Art. VII. An account of an American armadilla. By William Watson, M. D. F. R. S.

This account is accompanied with a drawing of this animal, very seldom, if ever, seen alive in England. It is now alive in excellent health, and in the possession of the right honourable the lord Southwell. This creature was brought from the Mosquito shore, upon the American continent. Its weight is seven pounds avoirdupois, and its size that of a common cat.

Art. VIII. An account of the quantity of rain fallen at Mount's-bay, in Cornwall. By the reverend William Borlase, M. A. F. R. S.

The reverend Mr. Borlase observes, that at Carlisle there fell six inches and half of rain, in the months of June and July, 1764. In Mount's-bay, Cornwall, there fell,

	Inch.	Tenths.	Parts.		Inch.	Tenths.	Parts.
In June	2	6	$\frac{1}{2}$	}	6	9	$\frac{1}{2}$
In July	4	3	0				

So that the rain in this part of Cornwall exceeded that at Carlisle almost half an inch.—A very important circumstance, truly! though, we think, scarce worthy to be perpetuated in the *Philosophical Transactions*!

Art. IX. An account of a hernia of the urinary bladder, including a stone. By Mr. Percivall Pott, surgeon to St. Bartholomew's hospital, and F. R. S.

A small tumour, about the size of a large pea, was discovered just below the groin, in a healthy boy, near six years old; it descended by slow degrees, and in its descent seemed to increase in size; the boy was observed to make water oftener than usual, but without pain or difficulty. He was looked at by two or three practitioners in the country, who, not knowing what to make of it, advised the letting it alone; at last, in the space of five years, it got into the lower scrotum: the swelling now began to be very troublesome, and the people in the

country not caring to meddle with it, he was brought to London.

‘ Upon examining him very carefully, I was satisfied that the tumour (which was now about as big as a middling chefnut) was not formed by the testicle : but though I was clear that it was not formed by that gland, yet I could not find any testis on that side.

‘ The perfect equality and smoothness of the tumour, its incompressibility, and its being free from giving the child any pain, even when pressed with some force, were circumstances which induced me to believe that it was not the testicle ; yet I was not certain with regard to what it was ; however, upon the account of the trouble it now gave, and its manifest disposition to encrease, I resolved upon its extirpation. In this process, I proceeded with the utmost caution ; and after having made the necessary dissections of the testicle and spermatic chord, I found the cyst dependent from, or continuous with, a membranous tube, or duct, of about the breadth of a large wheat straw, which seemed to pass out from the abdomen, through the opening in the oblique muscle, along with the spermatic vessels. Having cleared this duct from all connexion, I cut it through immediately above the tumour : upon the division of it a quantity of limpid fluid (not less than two ounces) followed, and the mouth of the cyst expanding itself, discovered a large stone, exactly resembling the calculi found in the urinary bladder ; this stone was closely embraced by the said cyst.

‘ The discharge of the limpid fluid, together with the stone, induced me to suspect that the case was a hernia cistica. In order to be certain, I staid some time ; and when I thought it was probable that some urine was derived into the bladder, I desired the boy to make water, he endeavoured so to do, and a full stream of urine flowed out through the wound in the groin, which put the case beyond all doubt.

‘ I dressed him superficially ; he had no bad symptoms ; his urine all passed out by his wound for a fortnight, or twenty days ; at the end of that time, the wound gradually contracted ; all the urine came through the urethra ; and at the end of a month he was perfectly well.’

Art. X. contains some observations on the cicada of North-America. Collected by Mr. P. Collinson, F. R. S.

In Pensylvania, the cicada is seen annually, but not in such numbers as to be remarkable ; yet at certain periods, of fourteen or fifteen years distance, they come forth in such great swarms, that the people have given them the name of locusts.

Their first appearance is an hexapode, an ill-shapen grub with six feet. This is their middle or nymph state : they creep
up

up every thing near them, and fix their claws fast on the shrubs and barks of trees: then the skin on its back bursts open, and the fly comes forth, disengaging itself by degrees, leaving the case or exuvix behind, in the exact shape in which it was before occupied. These cicadæ are spread all over the country in a few days; but, being the prey of so many animals, their numbers soon decrease, and, their duration by the order of nature being short, quickly disappear.

The Indians, after having first plucked off the wings of the cicadæ, boil and eat them.

There are two distinct species of cicadæ in North-America, the one here described being much larger than the other.

The lesser species has a black body, with golden eyes, and remarkable yellow-veined wings.

Art. XI. An account of the plague at Constantinople. By Murdoch Mackenzie, M.D.

In this article, Dr. Murdoch Mackenzie explodes the common opinion, that persons sometimes die of the plague instantaneously, or in a few hours after receiving the infection; 'For it is well known (says the doctor) that all such as have the plague conceal it as long as they can, and walk about as long as possible, for the fear of being abandoned and left alone; and so when they struggle for many days against it, and at last tumble down in the street, and die suddenly, people imagine, that they were then only infected, and that they died instantly of the infection; though it may be supposed, according to the rules of the animal œconomy, that the noxious effluvia must have been some time mixed with the blood, before they could produce a fever, and afterwards that corruption and putrefaction in the blood and other fluids, at last stops their circulation, and the patients die. This was the case of the Greek who spoke with Knightkin, master of horse to his excellency Sir James Porter, and went and died in an hour afterwards in the vineyards of Buiukderé; and it was said he died suddenly, though it was very well known to many, that he had the plague upon him for many days before this accident happened.

'Mrs. Chapouis found herself indisposed for many days, anno 1758, and complained pretty much before she was suspected to have the plague. Captain Hill's sailor was infected in Candia, 1736; was a fortnight in his passage to Smyrna, yet he was five days in the hospital there before he died. Mr. Lisle's gardener was indisposed twelve days before he took to his bed, and he lay in bed eight days before he died, in July 1745.

Thucydides, in his account of the plague at Athens, relates, that some were said to die suddenly of it, which may have

led others into the same way of thinking; but Thucydides, as the doctor observes, knew so very little of the animal œconomy, that he himself owns, when the plague first attacked the Piræum, they were so much strangers to it at Athens, that they imagined the Lacedæmonians, who then besieged them, had poisoned their wells, and that such was the cause of their death. This famous historian likewise pretended to affirm, from the little experience he had of the plague, that the same person cannot have it twice, which Dr. Mackenzie shews to be absolutely false. ‘For the Greek Padre (says the doctor) who took care of the Greek hospital at Smyrna, for fifty years, assured me, that he had the plague twelve different times in that interval, and it is very certain that he died of it in 1736. Monsieur Broliard had it in the year 1745, when he returned from France; and it is very well known, that he and all his family died of it in April, 1762. The abbé who takes care of the Frank hospital at Pera, affirmed to me, that he has had it already, here and at Smyrna, four different times. But what is still more extraordinary, is, that a young woman, who had it in September, 1763, with its most pathognomonic symptoms, as buboes and carbuncles, after a fever, had it again on the 11th of April following, and died of it some days after. At this time there was not the least surmise of any accident in or about Constantinople, this only one excepted: but there died four persons in the same little house in September; and as the house was never well cleaned, and this young woman always lived in it, she was at last attacked a second time and died.’

Art. XII. gives an account of a remarkable tide at Bristol. By the reverend Josiah Tucker, D. D. dean of Gloucester.

At Rownham passage, a mile below the city of Gloucester, the ferry-man observed the tide to ebb almost instantaneously, and to sink almost four feet perpendicular; then it flowed again, as it should have regularly done.

Art. XIII. An account of some experiments in electricity. By Mr. Torbern Bergman, of Upsal in Sweden.

What Mr. Bergman here advances upon the subject of electricity, is certainly very ingenious; yet, nevertheless, we apprehend there is something wanting in the following algebraical process to make it perfect: the author has it thus: ‘*Notaminetur attritus fricatiet fricantis Ff respectivè, longitudo partis fricantis l, latitudo fricati a, numerus frictionum n, & erit semper $F = nf(l - a)$.*

Art. XIV. An account of a fish from Batavia, called jaculator. By John Albert Schloffer, M. D. F. R. S.

The jaculator, or shooting-fish, a name alluding to its nature, generally frequents the shores and sides of the sea and rivers,

vers, in search of food. When it spies a fly sitting on the plants that grow in shallow water, it swims on to the distance of four, five, or six feet, and then, with a surprizing dexterity, it ejects out of its tubular mouth a single drop of water, which never fails striking the fly into the sea, where it soon becomes its prey.

Art. XV. Gives an account of the Polish cochineal. By Dr. Wolfe, of Warsaw.

Art. XVI. contains some observations upon two Etruscan coins. By the reverend John Swinton, B. D. F. R. S. member of the academy Degli Apatisti, at Florence, and of the Etruscan academy of Cortona, in Tuscany.

Art. XVII. XVIII. XIX. XX. exhibit observations of the eclipse of the sun, the first of April, 1764.

To these are added, by Dr. John Bevis, and Mr. Samuel Dunn, some observations of the moon's eclipse on March 17, 1764.

In Mr. Ferguson's account of the sun's eclipse, page 113, for 'time of greatest *observation* at Greenwich,' read 'time of greatest *obscuracion*,' &c.

Art. XXI. An account of the degree of cold observed in Bedfordshire. By John Howard, Esq; F. R. S.

On the 22d of November last, just before sun-set, Fahrenheit's scale, by one of Bird's thermometers, was so low as $10\frac{1}{2}$.

Art. XXII. exhibits some remarks upon the first part of M. l'abbé Barthelemy's Memoir on the Phœnician Letters, relative to a Phœnician inscription in the island of Malta. By the reverend John Swinton, B. D. F. R. S.

Art. XXIII. is a catalogue of the fifty plants from Chelsea garden, presented to the Society, by the Apothecaries company, in the year 1763.

Art. XXIV. contains observations on the eclipse of the sun, April 1, 1764. By Nathaniel Bliss, M. A. Savilian professor of mathematics at Oxford, and astronomer royal.

We are here informed, that during the course of these observations, several misfortunes happened to our astronomers. Dr. Bliss was himself unfortunately obliged to wipe his eye at the very time of the contact, being troubled with a watery defluxion on his eyes occasioned by a cold. Mr. Bird was stationed upon the leads over the new chamber, and was unfortunate enough not to see the beginning by reason of a tremor (whether in himself or the eclipse we know not) until six seconds later than the time observed by Mr. Reeve, the assistant observer; which was March 31st, $21^h 5' 3''$ apparent time.

Unfortunately, some time before the middle of the eclipse, the haziness came so very thick, that the sun could not be seen

for many minutes; but as soon as the clouds began to disperse, Mr. Reeve observed the lucid parts, but unluckily, did not ascertain the time at either of the four observations.

The sun's horizontal diameter, as observed by Mr. Reeve, on the day before, and on the morning of the eclipse, was $31' 56\frac{1}{2}''$, being a mean of six observations not sensibly differing.

We wish Mr. Reeve would communicate the method of taking a mean of six observations not sensibly differing.

Art. XXV. and XXVI. are observations of the eclipse of the sun, April 1, 1764. By Mess. Hornsby and Raper.

Art. XXVII. A table of the places of the comet of 1764, discovered on the third of January, about eight o'clock in the evening, in the constellation of the dragon. By Monsieur Charles Meillier, astronomer at Paris.

Art. XXVIII. Of the parallax of the sun. By Monsieur Pingré.

In this paper (which is a supplement to a former memoir, on the parallax of the sun, delivered to the Royal Society) M. Pingré, with great care and judgment, determines the sun's horizontal parallax from the observations made by Mess. Maskeline, Mason, Dixon, and others, to be about $10''$.

Art. XXIX. An account of the transit of Venus. By Christian Mayer, S. J.

Art. XXX. *Observationes astronomicæ Christiani Mayer, S. J.*

We have here a very curious set of observations made upon the eclipses of the moon and sun, March 17, and April 1, 1764, by the late illustrious astronomer above-mentioned.

Art. XXXI. Observations on the eclipse of the sun at Chatham, April 1, 1764. By Mr. Mungo Murray.

Art. XXXII. Observations and experiments on different extracts of hemlock. By Michael Morris, M. D. F. R. S.

By the result of several experiments made by Dr. Morris, it appears, that the extract of hemlock prepared at Coimbra in Portugal, contains a far greater quantity of an essential oily salt and resin than the other extracts. 'And (continues the doctor) as the oils, salts, and resins, are the most active parts of vegetables, may not the well-attested salutary effects of the Coimbra extract be owing to its greater quantity of these active principles, particularly if we consider the large dose it has been prescribed in: as these active oily salts and resins are soluble in spirit of wine, we have the means of obtaining them from the extract of our own hemlock in sufficient quantities for use, and without fatiguing the stomach with the nauseous inactive parts of the extract.'

Art. XXXIII. is an Essay on the use of the ganglions of the nerves. By James Johnstone, M. D.

The ganglions are oblong and very hard bodies; their uses have not as yet been well ascertained. The learned J. M. Lancisi supposes them muscles *sui generis*, and, like other muscles, capable of contraction; by which the nervous spirits are accelerated and impelled.

Art. XXXIV. Contains an account of several fiery meteors seen in North America.

{ *To be concluded in our next.* }

IV. *An Account of the Destruction of the Jesuits in France.* By M. D'Alembert. 12mo. Pr. 3s. Becket.

THE enlargement of true knowledge and philosophy is, undoubtedly, a pleasing consideration to a sensible humane mind; but we confess it receives some alloy when it is extended to our natural enemies, whose ignorance and barbarism are the only causes of our superiority over them. We make no apology for applying the word *barbarism* even to the French. Every people who are without the ideas of civil and religious liberty, are barbarians. It is not a progress or perfection in arts and manufactures, or the affluence of gold and silver, that constitute civilization; it is the cultivation of the human mind alone that can rescue a people from the imputation of barbarism. Every voluntary slave is a barbarian; and it is with some degree of concern we perceive the French, our natural neighbours and enemies, every day emancipating themselves from their intellectual chains, and contending for a parity with Britons.

The perusal of the work before us ought to humble them (if any thing can humble a Frenchman) in their own eyes. To reflect how long they have been slaves to the Jesuits, those tyrants of human reason and traitors to rational enquiry, ought to strike them with confusion, especially as there were not wanting, even in France, men who detested and exposed Jesuitism, but were rewarded only with persecution, pains, penalties, and death itself, sometimes accompanied by torture. Mr. D'Alembert has, in this work, most excellently accounted for this extraordinary phænomenon. He sets out with observing, that the middle of the present century appears destined to form an æra not only in the history of the human mind, but also in the history of states and empires, by the extraordinary events of which we have successively been witnesses. The author then proceeds to give a detail of those events; but, like a true Frenchman, he suppresses even the men-

mention of that power which gave rise, almost, to them all, and was through them all victorious. 'A war (says he) was kindled from Lisbon to Petersburg, for some almost uncultivated tracts in North-America.' What littleness, what dissingenuity is there in this representation!—The language of philosophy ought to be that of truth. Who would imagine, by reading Mr. D'Alembert's detail of the events he mentions, that such a power as Great-Britain exists; that she was victorious over his countrymen through every part of the globe; that she rendered the French monarchy bankrupt; and that she stripped their monarch of more territory than he possesses.

Let us do justice, however, to Mr. D'Alembert in other respects. His narrative is accurate, sensible, and penetrating. He accounts like a philosopher for the ascendancy which the Jesuits obtained over his countrymen and their masters; but we must refer our readers to the work itself for the humiliating particulars. The following hints are undoubtedly seasonable, even in this country.

'The society owes to the form of its institution (so decried in other respects) this variety of talents which distinguish it. They reject no sort of abilities, and require no other condition, in order to be admitted among its members, but a capacity of being useful. To engage our liberty, we must pay every where, even among the Mendicants. The Jesuits know nothing of this paltry interest; they receive with pleasure and gratuitously every person from whom they hope to draw any good; nobody is useless among them; of those from whom they expect the least, they make, according to their own expression, missionaries for the villages, or martyrs for the Indies. They have not even disdained very great personages, little worthy of the titles which they bore when they made themselves Jesuits, as a Charles of Lorraine, and several others; their names have served at least as a decoration to the order, if they were good for nothing else; we may call them *bougararies* of the society.

'Two other reasons seem to have contributed to give the Jesuits, above all the other orders, the advantage of a greater number of men estimable for their talents and their works: the first is the duration of their novitiate, and the law which permits them not to bind themselves by the last vows before the age of thirty-three. The superiors have the more time to know their subjects, to judge of them, and to direct them towards the object for which they are most proper: these subjects moreover, being engaged at a mature age, after a long probation, and all the time necessary for reflection, are less exposed to disgust and to repentance, more attached to the society, and

more

more disposed to employ their talents for its glory, and for their own, which comes only afterward.

‘ A second reason of the superiority of the Jesuits over the other orders, in respect to the sciences and knowledge, is, that they have sufficient time for resigning themselves up to study, enjoying in this point as much liberty as can possibly be enjoyed in a regular community, not being subjected, as the other orders are, to the minute practices of devotion, and to offices which absorb the greatest part of the day. If it were not known that hatred makes arms of every thing, we should have some difficulty to believe, that during their great and fatal lawsuit, it was gravely objected to them as a crime, in some of the Jansenist pamphlets, that they did not assemble together so often as other monks, to say, in common, matins and prayers : as if a religious society (the first duty of which is to be useful) had nothing better to do than to chant over heavily bad Latin several hours in the day. It will be said perhaps, that religious orders are instituted only for prayer : be it so ; but in that case let the religious shut themselves up in their houses, in order to pray there quite at their ease, and let them be hindered from meddling in any thing else.

‘ This suppression of praying and chanting, among the Jesuits, before it became a subject of reproach against them, had been matter of pleasantry, agreeably to the genius of our nation : “ The Jesuits,” said they, “ cannot sing, for birds of prey never do.” they are,” said they again, “ a set of folks who get up at four in the morning, in order to repeat together the litanies at eight in the evening.” The Jesuits had the good sense to laugh the first at these French witticisms, and to make no change in their manner of living ; they thought it more serviceable and more honourable to them, to have Petaus and Bourdaloues, than trissers and chanters.

‘ It must be confessed nevertheless, that in the sciences and the arts, two kinds have been but feebly cultivated by the Jesuits : these are French poetry and philosophy. The best of their French poets is beneath mediocrity ; yet French poetry requires, in order to excel in it, a delicacy of feeling and taste, which cannot be acquired but by frequenting the world much more than a religious ought to permit himself to do.’

This is writing like a philosopher, but like a Frenchman at the same time, who wants to impress foreigners with an advantageous idea of French poetry.

Mr. D’Alembert thus prosecutes his detail, which is replete with very curious matter. ‘ The Jesuits (says he) carried on a trade with Martinico ; the war having occasioned them some losses, they wanted to break their correspondents at Lyons.

and

and Marseilles; a Jesuit in France, to whom these correspondents addressed themselves for justice, talked to them like the *rat retired from the world*; "My friends, said the recluse, things below no longer concern me; and what can a poor hermit assist you in? What can he do but pray God to help you in this affair? I hope that he will take some care of you."

He offered to say a mass for them to obtain from God, instead of the money which they demanded, the grace to bear in a Christian-like manner their ruin. These merchants, thus robbed and treated like fools by the Jesuits, attacked them in the regular way of justice; they pretended that these fathers, by virtue of their constitutions, were answerable one for the other, and that the Jesuits in France ought to discharge the debts of their missionaries in America. The Jesuits were so persuaded of the goodness of their cause, that as they had a right to be judged before the Great Council, they demanded, in order to render their triumph more brilliant and complete, to have the cause brought before the Great Chamber of the parliament of Paris. They lost it there unanimously, and to the great satisfaction of the public, which testified its joy at it by universal applause: they were condemned to pay immense sums to the parties, with a prohibition to them to meddle with commerce.

"This was but the beginning of their misfortunes. In the law-suit which they maintained, it had been debated, whether in reality, by their constitutions, they were answerable one for the other: this question furnished the parliament with a very natural opportunity of demanding a sight of those famous constitutions, which had never been either examined or approved of with the requisite forms. The examination of these constitutions, and afterward that of their books, furnished *legal* means more than sufficient for declaring their institution contrary to the laws of the kingdom, to the obedience due to the sovereign, to the security of his person, and to the tranquility of the state.

"I say *legal* means; for we ought to distinguish, in this cause, the *legal* means on which the destruction of the Jesuits was founded, from the other motives, no less equitable, of that destruction. We must not believe, that either the constitutions of these fathers, or the doctrine they are reproached with, were the only cause of their ruin, though they may be the only truly *legal* cause, and the only one of course which should have been mentioned in the decrees issued against them. It is but too true, that several other orders have nearly for principle the same servile obedience which the Jesuits vow to their superiours, and to the pope; it is but too true, that a
thou-

thousand other doctors and religious orders have taught the doctrine of the power of the church over the temporalities of kings : it was not merely because they thought the Jesuits worse Frenchmen than other monks, that they destroyed and dispersed them : it was because they looked upon them with reason as more to be dreaded on account of their intrigues and their credit ; and this motive, though not *legal*, is certainly a much better one than was necessary to get rid of them. The national league against the Jesuits resembles that of Cambray against the republic of Venice, which had for its principal cause the riches and insolence of those republicans. The society had furnished the same motives for hatred. The public were justly displeased at seeing persons of a religious order, devoted by their very profession to humility, to retirement and silence, directing the consciences of kings, educating the gentry, caballing at court, in the city, and in the provinces. Nothing irritates reasonable people more, than men who have renounced the world, and yet seek to govern it. This, in the eyes of the wise, was the least pardonable crime of the society : this crime, of which no mention was made, was of greater weight than all those they were loaded with besides, and which, by their nature, were more proper to cause a decree to be pronounced against them in a court of judicature.

‘ The Jesuits have even had the presumption to pretend, and several bishops their partisans have dared to declare it in print, that the great collection of assertions, extracted from the Jesuit authors by order of the parliament, a collection which served as the principal motive for their destruction, ought not to have had that effect : that it was “ compiled in haste by Janсениst priests, and ill-attested by magistrates who were unfit for the work : that it was full of false quotations, passages that were mutilated or misunderstood, objections that were taken for answers :” in short, of a thousand other unfair things of the like nature. The magistrates took the trouble of replying to these reproaches, and the public would have excused them : it cannot be denied, that amidst a great number of exact quotations, some errors had escaped : they were acknowledged without difficulty. But could these errors (though they had been much more numerous) prevent the rest from being true ? Besides, were the complaint of the Jesuits and their defenders as just as it appears to be otherwise, who will give himself the trouble of examining so many passages ? In the mean time, till the truth be cleared up (if truths of this nature be worth the trouble) this collection will have produced the good which the nation desired, the annihilation of the Jesuits ; the reproaches with which we have a right to upbraid them will be

more or less numerous; but the society will not exist; that was the important point.'

Before we finish our review of this work, we must recommend to the proprietors to employ abler translators. The translation before us is one of the worst we have reviewed: the dearth of expression and poverty of language that runs through the whole, gives us some reason to believe that the translator is a foreigner. Whatever personal attachments proprietors or booksellers may have, they ought never to break in upon that regard which the public have a right to claim. We shall just hint to them, that even their private interest is concerned in endeavouring to make a work, of so much merit as that before us, pass for an original.

To conclude, we recommend this account to the perusal of every rational reader, who is sincerely disposed to divest himself of those prepossessions and prejudices that are the blemishes of human understanding, and which have so long kept the votaries of this detestable order in the chains of bigotry and ignorance.

V. *Continuation of the Complete History of England*. By T. Smollett, M. D. Vol. V. Pr. 5s. Baldwin.

THERE is not perhaps a more difficult province in literature than that of writing the history of our own times, especially when the great agents, who either embellish or disgrace them, are still in being. Under arbitrary governments, the task is not so difficult, because there is no room for censure or animadversion: the king is infallible, and, consequently, his priests and ministers are so. An historian, in that case, is under the necessity of giving a representation of facts only, without passing any judgment of his own. A history of Spain or Turkey may be compiled from common news-papers; the historian's labour consisting only in marking the day on which such a minister was sent into exile, or an aga or vizir submitted to the bow-string: victories, deaths, marriages, and calamities, either natural or accidental, fill up the rest of the narrative; and the author, be he ever so dull or perverse, can never be mistaken in his relation of facts.

Very different is the labour of an English historian. Let him even confine himself to antiquity, he will meet with living opponents to dispute his facts: but what combustion of enmity must he encounter when he falls into the *present times*!—We say the *present times*, because, according to the best of our apprehension, reading, or information, none ever equalled them

them for rancour, railing, or faction. To confess the truth, some consideration of that kind has prevailed with us to delay till now, the review of the volume before us; which we think possesses great merit, from the sagacity and judgment of the author. It is with pleasure we observe, that time and the present disposition of public affairs have justified many of his observations. The reader may form some idea of the Doctor's manner from his account of the bill for naturalizing foreign officers.

‘By another act (says he) the king was enabled to grant commissions to a certain number of foreign protestants who had settled in America, and been very useful to the service in raising and disciplining soldiers on that continent. As a reward for their fidelity, and a further encouragement to protestant adventurers, it was now enacted that all foreigners of this religion, as well officers as soldiers, who had served, or should hereafter serve, in the royal American regiment, or as engineers in America, for the space of two years, taking and subscribing the oaths, should be deemed natural-born subjects of Great-Britain to all intents and purposes; except that no person naturalized by this act, should be held capable of being a member of the privy-council, or either house of parliament, or of enjoying any office or place of trust within the kingdoms of Great Britain and Ireland, either civil or military; or any grant from the crown to himself, or to any other in trust for him, of any lands, tenements, or hereditaments, within the said kingdoms. Neither does the benefit of this act extend to children born out of the king's allegiance, whose fathers, at the birth of such children, were liable to the penalties of high-treason or felony, or in the service of any foreign power at war with Great-Britain, excepting still the children of those who quitted Ireland in pursuance of the capitulation of Limerick. Yet even this Jewish law of visiting the iniquities of the fathers on the children, which had passed in the fourth year of the late reign, had been mitigated by another clause in the same act, importing, That the privileges of naturalization should, notwithstanding, be enjoyed by every child thus disqualified, who should make it appear that he had resided two years in any part of the British dominions, between the sixteenth day of November in the year one thousand seven hundred and eight, and the twenty fifth day of March in the year one thousand seven hundred and thirty-one, and had professed the protestant religion, and died in Great-Britain or the dominions thereof, within the said term; or had possessed any lands, or made any settlement in Great-Britain or Ireland. The practice of naturalizing foreign protestants is certainly, at this juncture, highly expedient for the benefit of Great-Britain.

tain and her colonies; now, when the mother-country is so depopulated by war and migration, that there is not a sufficient number of hands left for the purposes of agriculture, manufacture, and commerce; and when the nation has made the acquisition of rich islands, and an immense continent, whose value must always depend upon their population.'

We are particularly pleased with the following candid and humane representation of the insurrections in Ireland, which unfortunately being not yet entirely subsided, the quotation will therefore appear the more pertinent here :

' The peace of that kingdom had been for some time disturbed by a set of licentious people, who assembled in the night in arms, and committed many outrages in different parts of the island. They were indiscriminately distinguished by the name of White Boys and Levellers, because they wore linen shirts over their cloaths, that they might know one another in the dark; and levelled all the inclosures which had encroached upon commons. Indeed, this was not the only grievance of which they complained. They looked upon every diminution of a common as an injury to the poor, who had used to enjoy the benefit of that common. They therefore not only destroyed the fences which had lately been made, but also robbed and maltreated the authors and proprietors of those encroachments. They even made head against some parties and detachments that were sent to suppress them, and some lives were lost. A report began to gain ground that those were no other than assemblies of malcontents taking measures against the established government: that they were already increased to a formidable number, well armed and disciplined by officers, who had come for that purpose from France and other foreign countries. These surmises, however, were absolutely without foundation, and all those petty insurrections were quelled by the vigilance and wise conduct of the lord-lieutenant, who, nevertheless, found it absolutely necessary to make some examples of severity, in order to prevent such disturbances for the future. What contributed, perhaps, to the more speedy restoration of that kingdom's quiet, was the raising of six new battalions on that establishment, which were, in the course of this year, levied in Ireland, of protestants and catholics indiscriminately; an experiment which succeeded according to the wish of those by whom it was projected. This and other indulgences which may be safely granted to the catholics in Ireland, who are generally well affected to the established government, would prevent the emigration of many industrious hands, who are not only lost to their native country, but even contribute to strengthen the power of the enemies of Great-Britain.'

The following strictures of our author are so new and uncommon, and carry with them such an air of impartiality, that we cannot forbear laying them before the public for the benefit of the rising generation.

‘ In speaking of the modern Whigs, we must forget the original principles by which that party was distinguished, and remember that they were now characterized by nothing but the implicit attachment they had shewn to the house of Hanover; since the accession of which family to the throne, they had engrossed the administration with a most iniquitous spirit of exclusion, conforming themselves with the most servile complaisance to the prejudice and predilection of their prince, enhancing the prerogatives of the crown, in contradiction to all the avowed maxims of their sect, and maintaining their influence, partly by calumniating those of their fellow subjects, who disapproved of their measures; but chiefly by an uniform system of corruption, which they established and maintained in order to secure a constant majority in parliament. While they were thus employed in sapping insensibly the very foundations of the constitution, they affected on all occasions a spirit of toleration in matters of religion. They professed the abhorrence of their ancestors to the doctrines of passive obedience and indefeasible hereditary right: they took every opportunity to give themselves credit for the Revolution, to stigmatize the family of Stuart, and to brand all their political adversaries with the odious names of Tory and Jacobite, which they affirmed to be synonymous terms. Such were the modern Whigs, comprehending many noblemen and gentlemen of great fortune and influence, the whole body of protestant dissenters, the majority of the creditors of the nation, the managers of the public funds, and the greater part of the directors of all the moneyed corporations, so necessary to a government obliged to maintain an expensive war on the sole strength of public credit.

‘ The king was well aware of the fallacious distinctions which the Whigs had hitherto used for their own exclusive interest. He knew that almost the whole number of those whom they reprobated as Tories, were well affected to his government and person. Many of them were persons of great rank and extensive property, equally distinguished by their abilities and integrity; and many of them had approved themselves faithful adherents to his father and his family. He was therefore determined to favour and protect all his subjects equally, without any other distinction than that of merit; and to avoid the errors of his two immediate predecessors, who by appearing at the head of a party, had not only deprived their own councils

of the best heads and best hearts in the kingdom, but also provoked some individuals to embroil the administration, from which they found themselves so unjustly excluded.

It is not to be dissimbled, that the author has shewed a remarkable dislike to faction of every kind, and seems inclinable to espouse that plan of government which has actually taken place since the publication of his work. The subjects of Great-Britain cannot be too much upon their guard against the fallacious distinction of parties. Artful men are ever ready to avail themselves of those popular prepossessions and prejudices which tend to accelerate their own views; and it is but too certain, that they adopt principles in public which they disregard and disbelieve in private. Our historian has been very free in his historical remarks, but the observations he has made in political anatomy (as we have already hinted) have been confirmed by experience. It is almost unnecessary for us to observe, that the style is manly, even, and pure; and we think the work can have no enemies but the friends of faction, and the foes of civil liberty and the English constitution.

* * * *We are authorized to acquaint the Public, That an Edition of Dr. Smollett's Continuation of his History, in Two Volumes Quarto, with the Author's last Corrections, will be published in January next, to complete those Gentlemen's Sets who purchased the History in that Size. These two Volumes will complete the Author's Design, and contain a full and accurate Index to the whole Work.*

VI. *The Geography and History of England: done in the Manner of Gordon's and Salmon's Geographical and Historical Grammars. To which is added, A Concise History of England; or, the Revolutions of the British Constitution. 8vo. Pr. 6s. Dodslcy.*

WE have, upon various occasions, expressed our approbation of all attempts to illustrate the history both natural and political, the geography, antiquities, and topography of our own country. We view every man who applies himself to such a subject, in a patriotic light; because no public service can exceed that of giving Britons just and adequate ideas of the British isles; and, upon that account, we have always been tender in censuring works of this kind, even when we could not entirely approve of every part of the performance. (See Crit. Rev. vol. xvii. pag. 31.)

The method in which Gordon's Geographical Grammar is constructed, is pleasing to the generality of readers, and therefore we entirely approve of this author's adopting it. There is nothing very reprehensible in the execution of the work, which has the merit of being entertaining, at the same time that it is instructive; however, we do not pretend to affirm that it is faultless. The nature of the undertaking subjects it to vulgar errors, which time has in a manner sanctified. Perhaps

a deviation from common opinions has sometimes hurt the natural history of England. We will venture to give an instance from this work :

‘ — We must not leave Surrey without taking some notice of the river Mole, so called, as many imagine, from its subterraneous course ; for at the foot of Box-hill it disappears at a place called the Swallow, and rises again in bubbling springs about Letherhead. But the truth is, that the stream is lost indeed at Box-hill, but in all probability never rises again at Letherhead ; for what springs there is the rise of a new river, tho’ called by the same name with the other.’

Now, the vulgar opinion is, that the stream which breaks out at Letherhead is the same which disappears under Box-hill ; and if the experiments we have heard of are genuine, the vulgar is certainly the true opinion.

As the author of this compilation (for such it certainly is) has exhibited his plan in the title-page, we shall proceed to give a few specimens of his work :

‘ Middlesex—Curiosities.] In the north wall of Stepney-church is placed a stone, the inscription of which intimates that one Thomas Hughes, 1633, took the pains to bring it from the ruins of Carthage. It is to be hoped he did not go thither on purpose to fetch it.—At Chelsea is a royal hospital for superannuated and disabled soldiers. It was at first designed and incorporated by king James I. as a residence for a number of divines, who were to study controversy, and maintain the doctrines of the church of England against its enemies. But this design, not meeting with any encouragement answerable to the charges attending it, was dropped in king Charles 1st’s reign. In the following reign an hospital was begun on the same spot for soldiers, which was carried on by king James II. and finished by king William and queen Mary. It contains near five hundred persons (officers, &c. included) and is under very good regulations. To defray the expences, one day’s pay is deducted from every officer and soldier yearly, which in time of a land-war, has been known to amount to upwards of 13,000*l*.

—At the same place is the physic-garden, which affords much amusement to those who are curious in botany.—Coway-stakes (on the river Thames, about four miles below Staines) so called on account of the stakes fixed in the banks on the north side by the Britons, to hinder Julius Cæsar from passing the river. Near this place is Shepperton, where, in a piece of ground called Warre-clofe, have been dug up men’s bones, swords, spurs, &c.—At Hedgerley, near Uxbridge, are the remains of a camp, which appears to be British.—Staines, in the south-west edge of Middlesex, is so called from a stone

formerly fixed here as the boundary of the city of London's jurisdiction up the river Thames.—Heston, not far from Harrow-on-the-Hill, famous for bearing fine wheat, which in former days was appropriated to the king's table.—Brentford, appointed by act of parliament for the election of knights of the shire for Middlesex. Here Edmund Ironside, after he had forced the Danes to raise the siege of London, came up with those invaders of his country, and defeated them with great slaughter.—The high cross at Tottenham, and St. Eloy's well in the same parish, which is always full but never overflows, are both remarkable.—In that skirt of London next Spittal-fields, have been found many urns, as also coins of Claudius, Nero, Vespasian, and Antoninus Pius, from whose lieutenant Lollius Urbicus, the ancient name of this place, viz. Lolesworth, is supposed to be derived.'

Under the article York, we have the following curious particulars :

'The cathedral, or, as it is here called, the minster, is a noble Gothic edifice, scarce inferior to any building of that kind in all Europe. The first church erected here was a wooden oratory; but Paulinus, the first bishop of this see, and who had converted Edwin, king of the Northumbers, and his subjects to the Christian faith, began a cathedral of stone, which was burnt down in the reign of king Stephen, together with the magnificent library which archbishop Egbert had fixed here. How great the loss of these manuscripts must have been, may be gathered from what Alcuinus, the learned preceptor of Charlemagne, says of it, that it was a treasury of arts and sciences. In the reign of king Edward I. John Roman, treasurer of the church, began the present cathedral; which by the munificent contributions of the Piercies and Vavasours, and the assistance of other well-disposed persons, was brought to that pitch of grandeur in which we now behold it. The rules of proportion have been observed in this building, much more than what is usually found in other Gothic structures, where a vast disproportion between height and breadth in the nef and side-ayles may make people stare indeed, but can never create that satisfaction in the mind, which arises from a well-digested harmony of the several dimensions. The west end measures one hundred and twenty-four feet in breadth; it is adorned with two regular towers, which diminish by degrees, and have a very good effect. The principal entrance is between these towers; over it is a magnificent window, which is not to be equalled, unless it be by that in the east front, which can never be sufficiently admired. The most remarkable deficiency is in the lantern steeple, which terminates but very indifferently.

However, it is finely ornamented, and has eight stately windows measuring forty-five feet from top to bottom. The great arch, under which is the entrance into the church, is allowed to be the largest in Europe; it binds and supports the two towers already mentioned. The nef of the church exceeds that of St. Paul's at London several feet both in breadth and height, but is not so high as Westminster-abbey, wanting about two feet of it, yet exceeds it in breadth, by upwards of sixteen, the want of which proportion is very visible in the abbey. The stone screens at each end of the choir are beautifully wrought; the first separates the choir from the middle of the church, the other terminates it behind the altar, which by a gradual ascent of sixteen steps, is raised to a graceful height above the level of the body of the church, which has lately been new laid in a particular taste adapted to the nature of a Gothic building. The wood-work of the choir is very ancient; it is carved, and adorned with a great many knotted pinnacles. Beyond the choir is seen from the middle of the church the noble painted window, at the east end. It is upwards of thirty feet in breadth, and seventy-five in height. The masonry of the upper part is beautifully executed, below which, in one hundred and seventeen partitions, is expressed the history of the bible on painted glass. The south end of the cathedral is beautified with a circular window, called from the colour of the stained glass, The Marygold window. The north end is taken up with five lights, reaching almost from top to bottom, and which may be considered as one stately window: the painted glass represents a rich embroidery of Mosaic needle-work.—The chapter-house is an octagon Gothic building of sixty-three feet in diameter, with windows of painted glass in each square. The roof, which has been finely adorned with painting and carving, but now much sullied, is fixed geometrically on the center-pin without any pillar to sustain it, and evidently shows the skill of the architect. The height is about sixty-eight feet. Above is a timber spire covered with lead, which is to be esteemed a master-piece of carpenter's work.—In the vestry room are preserved several antiquities, as chalices, vestments, &c. but particularly the famous horn, so called from its shape, but made of ivory, by which Ulphus, governor of the western parts of the province of Deira, disinherited his two sons, and bestowed his whole estate on this cathedral. The dimensions of the whole are as follows: The length from east to west five hundred and twenty-four feet; from north to south two hundred and eighty. The height within, from the area of the canopy, is in the highest part one hundred and two feet; the top of the lanthorn without, two hundred and thirty-four feet

from the ground. In the south tower is a peal of twelve bells, the tenor of which weighs fifty nine hundred weight.

The castle was built by William the Conqueror, and was formerly a place of great strength, but is now applied to a better use, being made into a prison, where both debtors and felons are detained in a manner much more suitable to the dictates of religion and common humanity, than in any other part of the kingdom. The castle-yard is a large area very pleasant and airy, which, with the cleanliness observed in the apartments, keep the prisoners free from the stench and sickness with which other gaols are commonly attended.

In and near this city have been discovered many antique curiosities, and among the rest these following: 1. An earthen vessel, or urn, was found without Bowtham-bar, which seems to have been made of Halifax clay. On the side is formed a woman's face near as large as the life. About the hair, eyebrows, and neck, are some strokes of a pencil in red paint very fresh. It is preserved in the Ashmolean collection at Oxford. 2. A vault of Roman bricks, like such as the urns were usually deposited in. The bricks which composed the pavement were equilateral squares of eight inches in length and breadth, and about two inches in thickness; but it was arched with brick near two feet square, and proportionably thick. It was of sufficient capacity to hold two bodies, though neither bones nor ashes were found in it, only the bottom of a Roman coffin was discovered near it, consisting of several pieces. It was made of a reddish clay, though something coarser than the urns generally are. 3. A Roman shuttle three inches and a half in breadth. The woof which it carried, must have been very fine, for the hollow into which it was received, is but a quarter of an inch where widest: perhaps it was employed in weaving the *abessinum*, or incombustible linen, in which the dead bodies were wrapped before they were burned, in order to preserve the bones and ashes. 4. Two urns of blueish grey, and two vessels of red clay. The urns contained burnt bones in them: of the two vessels the larger is turned in the inside like the nut of a screw; it is about a foot in length and four inches in breadth; the bore is wider at one end than at the other. The smaller vessel is a kind of lacrymatory, into which the friends of the deceased were accustomed to shed their tears. These were all found, as has been said, without Bowtham-bar, where the Romans buried their dead. The south wall of the mint-yard, which, with a multangular tower, is thought to have been built in the time of the emperor Severus, or, at latest, in that of Constantine the Great. The wall consists of twenty courses of small square stones four inches thick, and over them of five courses of Roman bricks.

Annexed

Annexed to the Geographical part of this work, is a Concise History of England; or, the Revolutions of the British Constitution, which is written with such perspicuity and freedom, that we wish the author had continued it from the death of king William (where it ends) to the present times.—To conclude, we are of opinion that a common reader may, from the perusal of this book, render himself a tolerable judge of the civil and natural history of his own country and its constitution.

VII. *A Collection of authentic, useful, and entertaining Voyages and Discoveries, digested in a chronological Series.* By John Barrow, Esq; (*Author of the Geographical Dictionary*). In 3 Vols. 12mo. Pr. 9s. Knox.

KNOWLEDGE has very often and very justly been considered as the food of the mind; and if so, we surely should chuse that which is at once the most pleasant and nutritive. It is therefore no wonder that books of voyages and travels have been so long held in general esteem, and obtained the approbation of persons of the greatest sagacity, and in the first class of reputation for superior understanding. The pleasing solicitude that engages the attention, during the perusal of narratives of this kind, has often fixed the minds of persons, who had before no relish for learning, and brought them by degrees to enter upon closer studies, in order to gratify that curiosity which this kind of reading naturally excites; nor have men of the greatest abilities thought it beneath their characters to make this subject the object of their studies; because they were persuaded that it must be attended with real utility to their country. It was this that induced the ingenious Mr. Hakluyt to make that noble collection, which procured him the patronage of the most able minister in the court of Elizabeth: this led Thevenot the elder, and, long since his time, the abbé Provost, to enrich the French language with very copious collections of this kind; and, in a word, it was this that made voyages and travels the favourite study of the judicious Locke, who considered it as the best method of acquiring those useful and practical lights that at once effectually strengthen and enlarge the human understanding.

It is, indeed, an undoubted truth, that many narratives of voyages and travels have appeared, which, after being applauded and admired for a time, have sunk into oblivion; because they tended rather to mislead than to instruct the human mind, by displaying a series of specious fallhoods highly acceptable to those who read merely for amusement.

Hence we see the necessity for knowing the characters of those who write narratives of this kind, before we can read their relations with satisfaction. But as this is not in the power of every reader, collections of voyages and travels made by gentlemen of learning and veracity, have been considered as works of the utmost utility. The collection before us is of this kind, and seems to bid fair for obtaining the approbation of many readers, as there is not a single narrative but what is founded in truth, and selected with sufficient care and judgment. As the work is printed in a very close manner, and the page large, the reader will be agreeably surprized to find that these three volumes contain as much matter as five when loosely printed.

The following voyages are contained in this collection :

‘ The four voyages of Christopher Columbus, in which he discovered many parts of the new world.—The voyage of Vasco de Gama, being the first ever made round the Cape of Good Hope to the East-Indies.—Sir Francis Drake’s voyage to the Isthmus of Darien, and his voyage round the world.—Sir Walter Raleigh’s two voyages to Guiana.—Sir Thomas Cavendish’s voyage round the world.—Oliver Van Noort’s voyage round the world.—Spilbergen’s voyages round the world.—Schouten’s and La Maire’s voyage round the globe.—Capt. Monk’s voyage to the Frozen-Sea.—Tasman’s voyage for the discovery of new countries.—Mr. Lionel Wafer’s journey across the Isthmus of Darien, with a curious account of his living among the Indians.—Woodes Rogers’s voyage round the world, with the remarkable history of Alexander Selkirk.—Don Ulloa’s voyage to South-America.—Commodore Anson’s voyage round the world.—Mr. Ellis’s voyage for the discovery of a north-west passage.—Mr. Martin’s voyage to St. Kilda.—A succinct account of the Russian discoveries.’

To the above voyages are added, two entertaining and affecting narratives : the first,

‘ A journal of the sufferings of eight seamen, who passed the winter in Greenland :’ the second,

‘ An account of the loss of the *Doddington* Indiaman.’

From the above contents the reader will be able to form some judgment of what he may expect in the perusal of these volumes.—If parents and guardians could be prevailed upon to put such volumes as these into the hands of the youth committed to their care, they would soon perceive the good effects of such a conduct ; as the narratives could not fail of engaging their attention, and of furnishing their tender minds with such useful ideas, as would prove of the utmost service to them during the future periods of their lives.

VIII. *A General Treatise on various cold Mineral Waters in England, but more particularly those at Harrogate, Thorp-arch, Dorst-hill, Wigglesworth, Nevill hoit, and others of the like Nature. With their Principles, Virtues, and Uses. Also a short Discourse on Solvents of the Stone in the Kidneys and Blááder.* 8vo. Pr. 3s. Millar.

THE importance of mineral waters in the materia medica has been long and universally acknowledged: the frequent and general use of these waters, with the concurrence and advice of the faculty, not only in England, but over all Europe, is sufficient to evince their real efficacy in medicine.

But as mineral waters have various impregnating matters, and these too variously combined and proportioned, so as to vary proportionably their medical effects, it may well be suspected, that so popular a medicine will frequently be misapplied, be therefore often productive of injurious effects, and give just ground to objections against their use. More especially must this have been the case, when the nature of their impregnating matters was either unknown or mistaken: for it is from an accurate knowledge of the substances with which they are impregnated, that we are enabled to use them properly, from analogy of the known effect of such substances. The chemical investigation of mineral waters may therefore be justly esteemed of great importance.

In considering the subject of the impregnation of mineral waters, it is obvious, that as this property is received in their subterraneous passage, it can consist only of fossil substances. This consideration excludes a very great number of bodies from our attention in this subject; and of those we have admitted, the number may be still more restricted to those fossil substances which are dissoluble in water either by themselves or by the intervention of some other body. We might therefore expect to find in mineral waters all fossil neutral salts, strictly so called, and all saline substances, whether arising from the action of acid on the earths, or on metals; to which we may add the fossil oil, sulphur, and its union with alkali in hepar sulphuris. It is true indeed, that animal and vegetable substances are spread in great abundance over the surface of the earth, and we might therefore expect that they too would contribute to the impregnation of mineral waters; but in fact we do not find it so; which probably arises from these substances not penetrating deeper than the upper stratum of the earth, before their approach to which the mineral waters are fully impregnated.

The

The fossil alkali and acids are dissoluble in water, and contribute accordingly to their impregnation. The alkali is seldom found, and the strongest example of it is in the water of Tilbury,

Of the fossil acids, the vitriolic alone appears to impregnate waters; and as its affinity with bodies is very universal, always in composition. Hence it is that mineral waters may almost wholly be divided into purging waters formed from a combination of this acid with an alkali or an absorbent earth; and chalybeate water from its union with iron. For as the affinity between the acid of vitriol and iron is stronger than between that and most other metals, it is therefore that their union is most frequent, as at Spa, Tunbridge, Pyrmont, &c. Yet this acid is sometimes found united with copper; as in the waters of Neusol in Hungary, and Wicklow in Ireland. These are the substances which generally impregnate mineral waters. "The waters called sulphureous, (says Dr. Lewis) or those which have a fœtid smell resembling sulphureous solutions, are not found to contain any actual sulphur; nor is there any actual sulphur in the extremely fœtid and diffusive vapour which arises from solutions of sulphur itself during their precipitation with acids. Analogous to this, perhaps, is the sulphureous impregnation of waters." The petroleum observable on the surface of some waters, seems to show that they have taken up some fossil oil in their course. That sulphur is sometimes present in them, is evident from the sulphurine incrustations on the sides of some springs; but as it is untable with the fossil alkali, it is more frequently in the state of *hepar sulphuris* *.

The impregnation of mineral waters being a subject thus important, not only from the curious part it makes in natural history, but from its power in medicine, the public must be considerably obliged to any person, who by his experiments shall endeavour to ascertain the truth, and thereby to improve, or at least to render more certain and rational the use of mineral waters. But it is absolutely necessary to the success of such experiments, that they who conduct them be well instructed in chemistry, particularly in that important part of it which teaches the relation of bodies to one another. Without this previous knowledge, we may venture to prognosticate that

* We may observe, that almost every observation enumerated by Dr. Ruttty (in his late paper on this subject in the *Phil. Trans.* anno 1759, p. 275.) to prove the existence of sulphur in mineral waters, prove nothing more than a *hepar sulphuris*.

the experiments will prove abortive, and neither instruct the public, nor do honour to their conductors :

Scribendi recte sapere est principium & fons.

We are extremely sorry that in the treatise now before us, On the various cold mineral waters in England, there is nothing we can recommend but the intention. To condemn is always a disagreeable task ; but justice to the public enforces it. In this treatise we have not only to complain of a very great defect of chemical and medical knowledge, but of such a confused manner of expression, that it is hardly possible any where to understand the meaning of the writer. It contains a prodigious number of experiments, some very frivolous indeed, but others which might be useful were they intelligible, or were it possible to determine the author's intention.

To illustrate what has been said, we shall trouble the reader with a few extracts from the treatise itself.

Of the author's clearness in relating experiments, let the following be examples. In speaking of Harrigate, and other plain chalybeates, he says ' With a little powder, or tincture, or solution of gum of galls (in nice experiments the last is the best preparation of galls, as it dissolves undequaqually, leaves no powder or earth to subside, nor adds to the bulk and weight of the sediment) it turns such water of a beautiful pink, purple, claret, pease-blossom, blue, or black copper colour (if it turns the water blue it contains fixed vitriol, but little iron*)'. And so ends this extraordinary experiment.—Of the author's great ingenuity in explaining appearances, we have a sufficient example in the following paragraph. ' Galls, says he, tinging chalybeate waters, seems owing in part to the porous spongy nature of the gum, which when dissolved spreads every where in the water, entangles the iron earth, fixes it in the water, and being suspended therein by its gravity, its particles come nearer together, attract each other, becomes more ponderous till iron earth curdles and subsides †.'—The following experiments must not be omitted, because they have in them something very remarkable. Of a salt procured from Nevil-holt spaw, he informs us, 1. That ' A mixture of three parts of this salt and one of Harrigate sulphur-earth, on pouring hot water on them, fermented as strong as salt of tartar and lemon-juice, and had the smell of valerian-root without the foetid ; but this might be accidental. 2. Boiling water poured on this salt in a china basin fermented like salt of tartar and

* P. 15. † P. 17.

juice of lemons*. 3. A solution of its salts in distilled water, precipitates not silver out of its solution, but on standing a few days the mixture turns purple †. These two last experiments he says 'shew plainly the vitriolic acid, being of the nature with oil of vitriol and boiling water ‡'. *O te Bollare cerebri felicitis!*

The following is a table of neutral salts, which has much merit. 1. 'The vitriolic acid, with a fixed vegetable alkali, forms vitriolic tartar; with fossil alkali, Glauber's salt; with volatile alkali, vitriolic ammoniac. 2. The nitrous acid with fixed veg. alkali, common nitre; with fossil alkali, cubic nitre; with volatile alkali, nitrous ammoniac. 3. The muriatic acid with fixed veg. alkali, digestive salt; with fossil alkali, common salt; with a volatile alkali, common ammoniac. 4. A vegetable acid, with a fixed veg. alkali, regenerated tartar; with a fossil alkali, polychrest of Rochel; with volatile alkali, a vegetable alkali, (it should be a vegetable ammoniac) or spiritus Mindereri. The four neutral salts marked, in the last, of each acid are called ammoniacal salts; the acids here arranged according to their attracting powers with regard to the alkalies. The vitriolic acid will decompose any of the last nine; if added to a common nitre it will be decomposed, and become vitriolic tartar. The nitrous acid will decompose any of the rest ||.' With respect to this table, and the observations on it, we are obliged, in justice, to observe, that it is well known the same has been taught for many years past by a very celebrated professor of chemistry in Scotland: and indeed the whole of the treatise before us shews the author to have been acquainted with the names only of the substances in the table. As a proof of this, we shall quote only the very next paragraph. 'The impregnating principles of this water, so far as are vestigable, are, 1. A saline or muriatic principle. 2. A volatile alkali, which meeting with a fixed native alkali and the acid of marine salt, forms a muriatic salt §.' This requires no farther comment. If the talents of the professor we have mentioned for teaching be not greatly exaggerated, the author would have done well to have attended his lectures, as well as to borrow his table of salts. He would there have learnt a very different kind of philosophical chemistry from that into which he complains of having been deluded, which would probably have rendered his observations those of a judicious, practical experimenter on mineral waters §. But to

* P. 132. † P. 131. ‡ P. 133. || P. 67. § P. 68.

§ See the author's Advertisement.

proceed. Of the Crickle Spa, we have the following observation, and ingenious quere. 'It colours its basin and course black; but all things falling into it, or lying in its way, it clothes in snow white robes. Quere, Have putrid waters from stagnation such plentiful outlets? Or do they cloath things in their course in such fine white dress, and black below *?' The ingenious author, continuing his researches, finds the salt of Nevil-holt Spaw to be antiseptic, and a restorer of putrid flesh; upon which he observes, 'This is a peculiar property which neither allum, marine, nor any other of our neutral salts has, and constitutes it the most antiseptic we have. Though it is of a coagulating nature, yet, from the natural heat and circulation of the blood, and action of the vessels, I have known this water of considerable service in a fizy and inflammatory state of the blood, as in inflammations, rheumatisms, chronic agues, cachexies, &c. Even salt-petre itself, though destitute of this antiseptic, and not so cooling in snow by five degrees in Farenheit's thermometer, yet surely throws some lentor on the blood in hæmorrhages †.' That Dr. Pringle's ingenious experiments on antiseptic substances have never reached this judicious experimenter, may not be surprizing; but it certainly is wonderful that he should never have heard of salted meat. On chalybeate waters our author observes, 'that the acid spirit is invisible, incolligible, irretainable, penetrating the pores and interstices of the bowels, finds a ready way to the brain, waits not the common tedious round of digestion, circulation, and secretion; makes a quick impression on the brain and nerves, such as neither the water nor the fixed parts can do.' Of the medical virtues of sulphur water the author gives the following account. 'Come we, says he, to the diseases to which sulphur waters are more peculiarly appropriated; such are all diseases of the skin, as eruptions, scab, leprosy, tetters, or ring-worms; creeping, spreading excoriations, swellings, scorbutic, arthritic, rheumatic, venereal, or their ulcers; roughness, hardness, or peeling off of the scarf skin: in these, drinking, bathing, washing, and fomenting, are necessary. They give great relief in relaxations of the nerves, vessels, and solids, accompanied with inability, and indisposition for motion; in gross, slow, feeble, corpulent bodies, and phlegmatic constitutions, which seem almost drowned in water, whilst the lymphatics are not broken nor distended beyond recovery of their tone. — There are instances where the Harrigate sulphur water has cured hæmorrhages, crustations, and vomitings of blood from the lungs, and

* P. 71. † P. 137.

healing ulcers there ; for such we are obliged to the volatile acid and iron earth in the chalybeates in their cure.' Reader, if thou art not fully disgusted, we must refer thee to the book itself for farther dissatisfaction.

We have thus laid before the reader a specimen of the author's merit in the first part of his performance, and shall desist from any farther quotations, lest he should charge us with having plundered his book of its most valuable contents. Perhaps, however, he may think we do him injustice if we omit to acquaint the public, that he has enriched our language with the words *undequaqually*, *cruzzle*, *crazzle*, *raddle*, *sludge*, &c.

To this work the author has annexed some smaller pieces. 1st. An experimental essay on solvents of the stone in the kidney and bladder. In the prosecution of this, he has made 238 experiments on the dissolution of the calculi, and other stony matters, in various menstrua. And had he made ten millions, they would have been of no utility, in the unintelligible manner in which he relates them. A great many of his menstrua are such as can never enter the human body, in the state in which he applied them to the calculi. This is an absurdity but too common in experiments of this kind, and should be corrected. What shall we say of a man who tells us, in consequence of four experiments, 'that chalk is quickly dissolved by both vegetable and mineral acids? That of the mineral acids, spirit of nitre, salt and oil of vitriol, were the strongest ; spirits of sulphur, and vitriol were weaker solvents ; and aqua fortis too caustic. Strong spirit of nitre dissolved, softened, and made fall down in a soft milky pulp or sludge, or in powder, thirteen pieces of calculi of five different large stones, spir. salis eleven pieces, ol. vitrioli seven, aq. fortis (which was seldom used) four.' A very little acquaintance with chemistry would have taught him, that strong spirits of nitre and aqua fortis were the same ; that spirit of vitriol and of sulphur were precisely similar, and different from oil of vitriol only in degree of concentration. We cannot help thinking that the author would do well to consider a proverb of the ancients, which says, *Mallet otiosum esse quam nihil agere*. "I would prefer being indolent to working to no purpose."

To his experiments the author has added some reasoning on the nature of calculi, and the nature and cure of calculous disorders, which the reader may consult as he thinks proper. A solvent for the human calculus, that can be applied within the body, is yet certainly a desideratum ; for neither Dr. Alston's nor Dr. Whytt's very ingenious experiments and essays on the dissolving power of lime-water, nor Dr. Dehaen's Uva
ursh,

urfi, have been capable of answering this demand; either in dissolving the calculus or relieving nephritic complaints.

To this essay we have added an account of a quack medicine, called cerated glass of antimony. The receipt, in the author's own words, is this; 'Take fine transparent reddish glass of antimony, (not pale, cloudy, opaque, or black) put it into clean melted bees-wax, in a very rusty iron ladle, over a clear fire; let the wax boil six or seven minutes, then put in the stibium; let them boil slowly eight or ten minutes, till the glass turns soft and seems half melted; then pour off the wax, and throw the hot cerated glass on a clean, old, coarse, rough, harden cloth, and as it cools rub it dry, shifting it backward and forward.

We have related this preparation, that the reader might be convinced it differs in nothing, but its slovenly quackish dress, from the well known preparations in the Medical Essays, and Edinburgh Pharmacopeia. We are not certain that the medicine itself is ever used at present by any judicious practitioners, or that it ever answered those commendations which have been bestowed on it by Dr. Young, in the Edinburgh Medical Essays *, and by Mr. Geoffroy, in the Memoirs of the French Academy. *Opinionum commenta delet dies.* With respect to the validity of our author's testimony, and his discernment in diseases, the following may be a sufficient proof. He says, 'Though this, by long practice in the hands of a few, has been found and proved to be a noble medicine, superior to all our nostrums (the bark excepted). [Who ever heard of the bark's being a nostrum?] yet is it not an universal cure in all bloody-fluxes and loosenesses, nor equally safe in all constitutions. It is more successful in a chronic flux of several months, or many years continuance (other courses having failed) than in recent dysenteries or loosenesses; in dry seasons and situations, than in rainy, wet, or marshy. Nor is it useful to persons in this disease only, but in many others, as several hæmorrhages, epilepsies, manias, obstinate pains in the stomach, &c. yet it should not be given in a critical looseness, or inflammatory diseases, nor where there is an inflammation of the stomach, bowels, or other abdominal or thoracic viscera, nor where there is any large imposthumation or ulceration of those parts' Upon this we shall only beg leave to inform the author, that the dissections of Morgagni, Mr. Cleg-horn, Dr. Pringle, and Dr. Baker, combine in proving the dysentery to be always an inflammation and ulceration of the intestines; and that the learned Dr. Akenfide has sufficiently

* Vol. III.

evinced, by many judicious and credible experiments, that ipecacuanha is the best remedy now in use for this disease. This gentleman seems therefore to have favoured the public too late with his quack medicine, which he had much better have kept to himself. The treatise before us closes with a letter which seems to have been written by the author to himself, and has nothing better in it than an advertisement to the public, that the Nevill-holt water is to be sold by Mr. Owen, at his mineral water warehouse within Temple-bar, wholesale and retail.

Upon the whole: though the execution of the work before us be exceedingly bad, yet as it is employed on subjects of the first importance in medicine, we may venture to say of the author, in the words of Seneca:

Magnarum rerum, etiamsi successus non fueris, honestus est ipsa conatus.

IX. *The History of Miss Clarinda Cathcart, and Miss Fanny Renton. Two Vols. 12mo. Pr. 6s. Noble.*

THE principal subject of this novel, which appears to be the production of a female pen, is, like that of most others, Love. From the usual strain of these compositions, one would be apt to conclude, that love is not only the principal, but almost the sole passion that actuates the human heart. This we consider as one of the most dangerous consequences resulting from the too general prevalence of these kind of writings. The youth of both sexes, having their minds early tainted with this unhappy prejudice, are thereby rendered liable to the grossest delusions. They fondly imagine, agreeably to what they have read in romances, that every thing must yield to the irresistible influence of all conquering love: but, upon mixing with the world, and studying mankind, not as they are represented in Novels, but as they exist in reality, they find, to their cost, that they have been miserably deceived; that they have viewed human nature through a false medium; and that though love has a strong influence on the actions of men, yet is it frequently over-powered by avarice, ambition, vanity, and a thousand other passions. With this defect, however, which this piece has in common with many others of the same nature, it must likewise be confessed to have some share of merit. It is neither, indeed, remarkably humorous, nor singularly affecting; but is enlivened, now-and-then, with brisk sallies of wit, or at least, of spirit, and sometimes embellished with tender and pathetic scenes.

The plan of it is as follows: Miss Cathcart, a young lady of beauty and fortune, and daughter to Mr. Cathcart, a banker in London, struck with the accomplishments of Mr. Renton, eldest son to Sir William Renton, bart. in Yorkshire, falls suddenly in love with him. The young gentleman is no less captivated with her charms; but is prevented, for some time, from declaring his passion by the death of his father, whose funeral is no sooner performed than he privately makes his addresses. Mr. Cathcart, who, in the mean time, is ignorant of his daughter's prepossession in favour of this gentleman, acquaints her, that he had procured for her an excellent match in the person of lord Darnly, and expresses his hopes she will give him that encouragement which is due to his rank, his fortune, and merit. This brings on a discovery of the mutual affection between her and Sir Harry Renton; and her father, who is a sensible man, approving of her choice, lord Darnly is informed that he has been too late in his application. Enraged at a disappointment which he so little expected, and resenting the indignity, as perhaps he might think it, of being rejected for a baronet, his lordship forms a scheme, which he actually executes, of carrying off the young lady, who, after having been conveyed as far as the borders of Scotland, is there rescued by one Mr. Douglas, a gentleman of that country, at whose house she continues till a short time before her marriage with Sir Harry.

As a kind of under-plot, which is naturally enough cemented with the principal one, two other lovers are introduced; these are, Miss Fanny Renton, sister to Sir Harry, and one Mr. Hope, son to a gentleman, who had formerly been possessed of a considerable estate in that part of the country; but who having become bankrupt from unavoidable accidents, had been reduced to the necessity of going over to the West-Indies, with a view, if possible, of repairing his fortune; and during his voyage thither had perished in a storm, while his wife, who accompanied him, and was supposed in England to have shared the same fate, was happily preserved, by having, a little before the tempest began, gone on board another ship, to visit some acquaintance. Mr. Hope's want of fortune seems at first to form an insurmountable obstacle to the attainment of his wishes, especially as his mistress has the offer of a young nobleman, possessed of a large, and heir to a much larger estate; but the young lady continuing true to her first engagement, the objections of her friends are at last overcome, and nothing now remains to be done, but that Mr. Hope, who had been bred a physician, should go abroad for a few years, in order to acquire some reputation in his profession. Just upon the point of setting out on

his journey, he is happily stopped by a most unexpected incident. His mother, upon her arrival in the West-Indies, had married the governor of one of the Plantations, who dying childless about ten years after, left her in possession of an immense fortune. With this she now returns to Great Britain, and meeting her son at Edinburgh, from whence he intended to take his departure, she instantly recognizes him, and puts it in his power to consummate his marriage. That of Miss Cathcart with Sir Harry Renton is celebrated at the same time; and thus the present Novel, like most others, concludes not with one only, but with two marriages. Two other matches are made in the course of the work, and several, though unfinished, are left in great forwardness; for, as we have observed, love, gallantry, courtship, and marriage, form the very soul of modern romance.

With regard to the execution of this work, it is but justice to acknowledge, that the characters are tolerably well supported, the sentiments generally just, and the style, though often careless, and even sometimes inaccurate, is yet such as may easily be excused in a female writer. We cannot help observing, however, that there is something unnatural in the conduct of the heroine, during her continuance in lord Darnley's possession; for neither at the time of her being seized in the neighbourhood of Islington, nor in the course of her journey of three or four days to Scotland, during which she could not possibly fail to meet with some passengers, does she ever give a single scream, or call for the least assistance; and her delivery at last is owing to an accident, of which she could not avoid to take the advantage, without declaring herself content with her captivity, and willing to remain in the custody of lord Darnley. We much question, likewise, whether any lady of so much liveliness, or rather indeed, levity, as Miss Cathcart, was ever susceptible of such a sudden and strong impression as Sir Harry Renton is supposed to have made upon her heart; for we believe the old observation will still be found true, that the gay are amorous, but the grave only are constant: the former have a passion for the other sex in general, without a strong attachment to any individual; whereas the latter, on the other hand, have commonly a strong affection for some particular person, and are, in a great measure, indifferent to all the rest of the sex. With these defects, however, and perhaps a few others, this novel must be allowed to possess some merit, and may certainly be read with as little danger, and as much advantage, as most of the romances that have of late years appeared. The description of the love-scene between Mr. Hope and his mistress, the account of the death of Sir William Renton, and that

that of the interview between Mr. Hope and his mother, are, in our opinion, amongst the most tender and interesting parts of the work. From the first of these we shall give the reader a specimen, that he may be enabled to form some judgment of the manner of this writer.

‘ One day his lordship, (viz. lord Elmor, one of Miss Ren-ton’s suitors) had asked Sir William and my lady to dine at his seat, and see the improvements he had made since the old earl’s death. It was not thought proper that I should make one of the party; so, on that account, the company of my sisters was not desired.

‘ They were gone about an hour, when who should come in but Mr. Hope! I, at that time, was in the garden alone, musing on the situation I was in, and wondering what could be the cause of his absenting himself from us so long, when, as I had understood from Mrs. Dawson, he went out every day an airing.

‘ Caroline was at her harpsichord, and Nell had gone to call on Miss Wilks, our clergyman’s daughter, who is about her own age. When Mr. Hope called, he was told by Helen, the chambermaid, that Sir William and my lady were on a visit, but that the young ladies were at home, and she believed, in the garden. Helen had seen me go there, and, it seems, it was whispered amongst the servants, that Miss Fanny was quite another creature, since lord Elmor was come about the house, which they imputed to my having certainly vowed to be true to Mr. Hope, and which the cruelty and ambition of my parents wanted me to break. This, it seems, was firmly believed amongst the lower servants, and many wonderful stories of the consequence of broken vows were every night talked over the kitchen fire. Helen, who had a great regard for me, and always said I was the sweetest young lady in the house, trembled for the danger she thought me in; and out of zeal for my welfare, and to frighten me from the fatal purpose, used, as often as she thought me within hearing, to chant out the melancholy ditty of *Margaret’s grimly Ghost*. Prepossessed with these thoughts, the good-natured Helen was quite happy at the opportunity of sending Mr. Hope to me in the garden alone. I had got to the shady walk at the bottom of the terrace, and had sat down on the little green seat, which you are so fond of, and which you know is surrounded with jessamine and woodbine. I had taken a volume of the Spectator with me; but the beauties of that admired work were unable, at that time, to command my attention.

‘ I was sitting with my head leaning on one hand, the other hanging carelessly at my side, with the book in it, when Mr.

Hope entered the walk. I was so deep in contemplation, that I never moved till he was got so close as to kneel down and look up in my face, my eyes being fixed on the ground. Had Margaret's grimly ghost appeared, I could not have been more alarmed. I gave a great shriek, and the book dropped from my hand. Mr. Hope, in the greatest confusion, blamed his rashness, and protested he would rather die than give me a moment's pain. I recovered so far as to beg he would not make himself uneasy, for the effects of my fright would soon wear off. Would to God! said he, taking my hand, which he pressed to his lips, that the effect of your goodness and charms—Here he stopped, and, throwing himself at my feet, said, Oh, madam! forgive, forgive a creature destined to misery. Believe me, I had no intention—I wish my lord Elmor and you all the happiness it is possible to enjoy—Think me not so mean as to have one selfish wish. Pardon me, dearest creature, pardon this unguarded moment. Oh, Fanny! can you, will you forgive me?

‘Imagine to yourself, my dear Clarinda, the condition I was in. The agitation of my spirits had very near overcome my senses.

‘Oh! Mr. Hope, leave me, said I. Yes, madam, he replied, I will leave you, never—I took hold of his hand. Don't go—Believe me—I never, never will marry lord Elmor. Gracious heaven! exclaimed he, is it possible? Can my Fanny—But my senses deceive me—What am I? I can have no hopes—Such beauty, such merit, can never condescend to look so low. I begged him to rise, and desired him not to give way to his fears, for that my parents had promised never to force me into a marriage, but, at the same time I was determined never to marry without their consent. It is needless for me to describe the extacy he was in, or the pleasure I felt.

X. *A Review of Mr. Philips's History of the Life of Reginald Pole.*

By Gloucester Ridley, LL.B. 8vo. Pr. 4s. Whiston and White.

HAVING already reviewed the History of the Life of Reginald Pole, (See vol. xvii. p. 413. and vol. xix. p. 17.) we are the better enabled to give our opinion of the work before us. Mr. Ridley, in his deduction of Pole's parentage, has laboured greatly to expose the ambition of the house of York. ‘Was it,’ says he, ‘impossible, or unlikely, that some seeds of ambition, which shot up so plentifully in all the other branches of the house of York, should pass into the constitution of one descended from an aspiring race? and that the tainted blood of so many rebels should carry with it, into Reginald's veins, an hereditary corruption? In fact, did not his elder brother, the

lord Montague; his cousin Courtney, marquis of Exeter; and lord Montague's brother-in-law, Sir Edward Nevil, lose their heads, for contriving to advance the cardinal to the crown, on the information of another brother of the cardinal, who was concerned in the conspiracy, and discovered it? And did not his mother, the countess of Salisbury, suffer as an accomplice in the same treason?

We wish Mr. Ridley had omitted the whole of this passage, as the executions and punishments inflicted on the York family were, to the last degree, tyrannical, cruel, and unjust, and are among the greatest blemishes of the house of Tudor. Add to this, that the inference is unfair, and unwarranted by any part of Pole's character or conduct; neither does it appear that the intention of those unfortunate noblemen was to advance the cardinal to the crown; for they were arraigned, tried, and executed, for keeping correspondence with him at a time when he was filling all Europe with invectives against Henry for his divorce, and for his demolishing the monasteries in England. It has been, indeed, suggested by some writers, (but neither they, nor our author, bring any proof of it) that there was a design to have married Pole to the princess Mary; but there must be an end of history, if such surmises are adopted for facts. Mr. Ridley, after this, attacks Mr. Philips for the concern which the cardinal discovered while the divorce was in agitation, as if it had proceeded from the disappointment of his secret ambition. This, we think, is begging the question. A man so bigotted as Pole was to the papal power, and connected by many family-ties with the two suffering princesses, may well be supposed strongly affected with the proceedings in the affair of the divorce, without one pang of ambition mixing with his resentment. In short, we think a charge so unsupported weakens the excellent cause which the Reviewer has undertaken. If Pole, and we have no reason to disbelieve it, made his not complying with the divorce a matter of conscience, and, at the same time, if he lay under the greatest obligations to Henry, he acted like a good and a wise man, in first leaving the court and then the kingdom.

Mr. Ridley triumphs most unmercifully upon Mr. Philips's denying that Pole was present with the clergy, when they consented to own Henry for the head of the church. We really are of opinion, that whether he was or not, is of very little consequence to the controversy. He might be there as dean of Exeter, and outvoted by the rest of his brethren. We are sorry to say that our author, in his Review, gives too much indulgence to those trifling personalities which operate very little upon his principal subject. The reader is to observe, that Henry, at the

time of Wolfey's death, was so far from having entirely broken with the pope, that he was labouring to engage him to approve of his marriage; and we have many reasons for believing there is not a single word true, of that prince having offered Pole the rich archbishoprick of York. We have some suspicion, that the secret letter Mr. Ridley mentions, in p. 22, was sent from Padua, and not written in England. He and Mr. Philips differ about the motives of Pole's retiring a second time from England; and Pole himself says, that it was owing to the credit which Cromwell had at court, while our author seems to think it was owing to his having lost the king's favour. We know little or no difference between those causes, especially at courts, where it is seldom seen that a king is a person's friend, if the minister is his enemy.

Mr. Ridley takes great pains to answer all the objections brought by Philips against Henry's divorce; though we think neither of them has said any thing new on the question. He then gives us a long account of Anne Bullen, in which we find nothing that has not been related with equal accuracy and precision in other histories; the whole is, indeed, a very unimportant dispute, and we omit it the rather, because, long before we saw the present performance, we had given all the information necessary upon that and the other points which are of any real consequence in this controversy.

Mr. Ridley's view of Pole's treatise, *De Unitate Ecclesiastica*, is one of the best executed parts of his performance; but we cannot join with him that the executions of Fisher and More were "necessary in that struggle for liberty with the pope;" and "that any reasons of state should make it expedient to bring these men to the scaffold."—We are next entertained with the history of Pole's being called to Rome to assist in forming a plan of reformation, the materials of which are gleaned from authorities that are in every body's hands.

To give our reader some idea of this author's manner, we shall transcribe his next chapter, which is the tenth.

'The reward of this service was the calling Caraffa, Sadoler, and Pole to the cardinalate in Dec. 1536, and Frigosi and Alexander soon after. Mr. Philips's dissertation on cardinals in general, I pass over, as he acknowledges it a new order that grew to be necessary "from the great accession of temporal power to the see of Rome, and the extent of her spiritual jurisdiction, which still became more wide, as the gospel spread itself over the whole earth." But it makes one smile to hear the new cardinal's fustian on this occasion; "This is the inheritance we have received from those illustrious cardinals of the church, the apostles, whose successors we glory to be;" but

if I may be allowed to embellish my writing with a flower culled from Mr Philips, these successors "approached the apostles in proportion only as they fell less short of them." Nothing of the apostles humility appeared in these successors, who assumed titles and dignities to which the poor apostles were strangers; these grew from new powers in the church unknown to them; and which aggrandized men, who were at best but the successors of the priests and deacons of Rome. The unchristian pride, arrogance, and voluptuousness of this unevangelical order was grown to such a height at this time, that in the council of Trent one boldly ventured to complain of the grievance, and recommend the reformation of the cardinals. *Illustrissimi et reverendissimi Cardinales indigent illustrissimâ & reverendissimâ reformatione.*

'Yet great as this dignity was, if the spring of Pole's conduct be indeed the same that I have assigned, he must rather wish to decline accepting of it. He had not yet received the first tonsure, or made his vow of chastity; a vow not very consistent with the hopes of the English crown in dowry with the princess Mary: wherefore Reginald was the only person who opposed his promotion. The ambassadour, and creatures of Charles V. were particularly desirous it should take effect, pretending that this promotion would give the affairs of England a more favourable turn: "but Beccatelli, Reginald's secretary, has assigned a reason, says Mr. Philips, more suited to the genius of courts, and therefore more probable; that, by this means, an opinion would be removed, which several persons were possessed of, that the princess Mary, Henry's daughter, might, one time or other, chuse Reginald for her husband, from the singular affection both she and the late queen her mother had borne him from his infancy." If the emperor by his ambassadour laboured to prevent Pole by these means from marrying the Princess, whom he intended to dispose of elsewhere; Pole labored no less on the other hand to avoid this inconvenient dignity, signifying to the pope, "that nothing could be so ill timed as such a step: that it would make him forfeit all his interest in England, where he must appear a partisan of the pope and of the court of Rome, and would endanger the lives and fortunes of all that belonged to him."—The pope seemed satisfied with his reasons; and I, says Beccatelli, was witness to the real joy this declaration gave him (Pole.) But the next day, whether induced by the imperial emissaries, or of his own motion, the pope altered his mind, and commanded Reginald's immediate obedience. This peremptory command requiring present compliance, Beccatelli, who was present, says Pole "submitted to the tonsure with as much reluctance, as the lamb to the sheering knife."

‘A design of admitting Erasmus into the sacred College, had not his death, a little before, prevented, gives Mr. Philips an opportunity of *drawing to his subject*, the character of that celebrated writer, against whom, as well as his admirer Mr. Pope, he is very severe, for not adhering steadily either to the Roman or Lutheran cause, but behaving with equal insincerity to both. As it belongs not to the subject, I leave it to those who may think themselves more concerned in his vindication. So much I will venture to say, that if a protestant writer had attacked the character of Erasmus with half this virulence, Pole, who was well acquainted with Erasmus, would have assisted him in this manner; “Because he differs in opinion from you, do you therefore charge him with insincerity? a man most exercised in literature, than whom no one in our age has labored with greater genius or more industry, and who has written more books than I believe you have ever read; is your rejecting his opinion in some cases a sufficient reason for you to affirm he does not mean what he says?” So I venture to declare Pole would have written against a Protestant who should have charged Erasmus with insincerity; for so he did write against Sampson in the very year that Erasmus died, when his character was better known than it can be now to Mr. Philips: but the patron of the monks must hate Erasmus.’

In the relation which follows of Pole's embassies, our author observes, that the pope was provoked, because Henry would not give him his kingdom; and the cardinal, because he would not give him his daughter. These conclusions are too rash, and too much in the spirit of party; besides, we should be glad to know what the cardinal could have done with Henry's daughter without his kingdom. Be that as it will, it seems to be very certain, that pope Paul III. sent Pole to the Low-Countries with the character of his legate, that he might be near at hand to encourage the growing discontents in England; and here our author applies to Pole the noted proverb, *Anglus Italianatus, Diabolus incarnatus*: “An Englishman Italianized is a devil incarnate” His eminence, however, found himself the dupe of all parties; and indeed, if Mr. Ridley could be well supported in the account he has given us of the intent of this legation, nothing appears to have been more wickedly designed, or more weakly managed. In his account of the suppression of monasteries, he differs greatly from Philips in the character each gives of the monks; but we are inclined to believe with our author, that the order in general was then degenerated to the very dregs of vice, sensuality, and ignorance. Mr. Ridley, perhaps, is not so well founded in his observations upon the utility, or rather inutility, of religious houses; nor do

we recollect any act of parliament that passed for a poor's rate before the reign of queen Elizabeth; and even that was brought about by the insurrections of the starving poor, which spread through every corner of the kingdom, and whose numbers undoubtedly were very great.

We have next a dissertation upon the shrines of St. Austin and St. Thomas of Canterbury; in which our author, at a very moderate expence of learning, or rather reading, triumphs over his adversary, by proving Austin to have been a bloody-minded monk and missionary, and Becket to have been a thorough Popish priest and an execrable rebel. It is, however, pleasant enough to hear Mr. Ridley's sagacious remark upon Henry VIII's shaking off the papal power; that being himself descended of Welsh blood (one Owen Tudor, who, as some say, was a brewer of Clerkenwell) he did it to revenge the deaths of twelve hundred monks at Bangor, who had been murdered at Austin's instigation. "This indignity (continues our author) Cardinal Pole, though descended, as well as the king, from those Britons, could not brook." Very arch, truly! but we should be glad to have known upon what authority, but that of two ignorant foreign priests, Beccatelli and Dutithius, Mr. Ridley says that the Pole family was of Welsh extraction, or had the honour of being descended from the illustrious Mr. Tudor.

In his section upon the pope's supremacy, our author again *kills the dead, and slays the slain*. There is no point in which the Roman Catholics are either so weak or so much divided as in that of the supremacy; and had Mr. R.'s reading extended so far, he might have questioned whether the majority of the Roman Catholics actually hold the supremacy of the pope in the sense Mr. Philips understands the expression. All that the Roman Catholics in Italy, Germany, France, and England, even before the Reformation, could be brought to acknowledge, was a meer priority (and even this was too much) and every man conversant in history knows how the kings of France, who all, excepting Henry IV. have been in their hearts the meekest bigots to the church of Rome that ever existed, laboured, after the establishment of the pragmatic sanction, to bring the Gallican church into an acknowledgment of the papal supremacy; nay, we greatly doubt whether it is at this time acknowledged in any country of Europe, and whether some Roman Catholic princes and parliaments have not in effect rejected the priority of the pope; we say *in effect*, for we do not pretend to say that they have formally disclaimed it. In short, the whole of the arguments for the papal supremacy are weak beyond notice; but we are surprised that Mr. Ridley took no notice
of

of one proof of it brought by cardinal Pole, from our Saviour giving Peter the preference, by going on board his ship, and bidding him *launch out*, while he ordered the other apostles to *let down the nets*. An argument, said old Latimer, which the simplest wherry-man about Westminster can confute; for one man can shove out the boat, but two or three are required to let down the nets.

We shall not detain our readers upon Mr. Ridley's defence of the king's supremacy in England. The display he here makes of ancient learning is superfluous; for he could have answered all that is urged by his antagonist on that head, by proving what he very properly lays down, "That Henry had little more to do than to revive the laws of his ancestors (he should have said *passed by his ancestors*) in order to get rid of the pope's usurpations." We think our author's observations, or rather sarcasms, on Pole's composed behaviour when he received the account of his mother's execution, are not only illiberal, but cruel. His behaviour on that occasion was great and philosophic, when we consider all circumstances, and that *great griefs are silent*.

In some passages of Mr. Ridley's section upon Pole's intimates at Viterbo we think he is inconsistent with himself, and that he argues upon wrong principles, in order to keep sight of his favourite position, that Pole's religion was always subservient to his ambition to mount the throne of England. He endeavours to prove this by Pole's being inclined to the principles of the reformers, and by his admitting into his company, or if our author pleases, his *intimacy*, several who either professed Protestantism, or were suspected of favouring it. A very little acquaintance with the history of that period will convince Mr. Ridley that he is greatly mistaken in his observations. The emperor, the French king, and almost all the states in Europe, were involved in troubles and wars on account of religion, and had alternately applied to the popes for the reformation of its errors, either by calling a council or otherwise; because it was agreed on all hands, that the most gross abuses and corruptions were daily gaining ground in the church of Rome. This complaint was so evidently well founded, that Paul III. not only acknowledged the necessity of a reformation, but appointed a committee of four cardinals and three ecclesiastics, who actually presented a plan, which, however it fell short of perfection, struck at many abuses, particularly among the ecclesiastics. The reasons why Paul failed in the execution of that plan, may be seen in the history of those times; yet it is certain that not only Pole, but every ecclesiastic of eminence in the Popish church, and even the popes themselves, at that time

time laboured hard for expedients to diminish or remove the universal odium into which their church was fallen.

This being granted, was it any wonder that Pole should associate himself with the favourers of the Reformation, were it only to be informed of the points in which it was most wanted, and were most likely to give satisfaction to the moderate persons even of their own communion; which was one of the great ends proposed by appointing the council of Mantua in 1537.

Mr. Ridley proceeds next to consider the council of Trent, Mr. Philips's opinion of it, and of the principles of the Protestants, and the decrees of the council; points which have been so amply discussed by the greatest Protestant writers, particularly those of the church of England, that we can only mention them here. Our author's reflexions upon king Henry and the duke of Somerset, which follow, are, we think, superficial; and every one who has read the history of the papacy in those times knows how narrowly Pole missed his election to the papal chair. Mr. Ridley attributes his irresolution, which lost him the tiara, to the suspense of his mind, divided between two objects of passion, that of the pontificate, and his marriage with the princess Mary, afterwards queen of England. We own his reasoning on this head to be plausible and (had Mary been then queen of England) probable; but we scarcely think that the appearance she had then of succeeding her brother, was such as could induce Pole to hesitate in accepting the popedom. Our author proceeds next to consider, in his twenty-second section, the biographer Philips's apparent aim in this performance, which, we think, must be very clear to every reader, without his information; and here he introduces the history of Dr. William Parry, who had undertaken to kill queen Elizabeth, and was executed on that account. Mr. Ridley should have informed us that this Parry had been formerly condemned for burglary, and had been pardoned by that princess; and likewise that Creighton the Scotch jesuit, by Parry's confession, never could be brought to allow of the queen's death.

In treating of queen Mary's accession to the throne, our author takes notice, after us (see vol. xix. p. 17.) of Philips's ridiculous observation on the day of Edward the sixth's death. He then endeavours to prove that Pole's views to marry the queen are the key which unlock his character; and mentions one Commendani, who was sent from Rome to propose the match between her and the emperor's son. Had Mr. Ridley consulted the history of England, he would have found Charles to have been so great a politician, that before the arrival of Commendani his ambas-

sador,

sador, D'Aumont had actually secured Mary for her future husband; and a little critical sagacity would have informed him there is not the least foundation for the surmizes of our historians, as if Mary had entertained the smallest idea of marrying either Courtney or Pole. It cannot be denied that the emperor did obstruct Pole's journey to England; but this was by no means because he was afraid the cardinal might espouse Mary. It was effected solely by the secret correspondence between Gardiner, who was jealous of Pole, and the emperor, whom Gardiner persuaded that it would be next to impossible to bring the parliament to consent to the Spanish match, and to re-establish popery, at the same time. This was the true reason why Charles in a manner arrested Pole upon the road, till the marriage between his son and Mary should be concluded: Nay, it appears by a letter, dated June 25, 1553, from Hobby, Edward the sixth's resident at Brussels, that some days before Edward's death Charles had ordered D'Aumont to propose the match to Mary. Had we room, we could bring the most authentic records and state papers to prove how far Mr. Ridley is mistaken in the whole of his reasoning on this point, capital as it is with him. We wish we could say it is the only one in which his virulence against Pole has not led him into errors. However, in some other parts of this section, it is only doing him justice to say, that he reasons with great strength and precision, and fairly overthrows his adversary.

The same mistake we have animadverted upon opens the twenty fourth section, in which our author treats of Pole's embassies to the emperor, the French king, and to England; and here likewise he maintains his superiority over Philips, as he does in the twenty-fifth section. We shall here account for what we have said of Dr. Jeremy Taylor (see vol. xix. p. 20.) We there considered the quotation brought by Philips as the genuine sentiments of Dr. Taylor, without suspecting that he could have obtruded on the world so infamous a forgery as to quote a passage, which was so far from containing Taylor's opinion, that he wrote it only that he might refute it. This disingenuous forgery is almost unparalleled among men who continue to wear their ears. In the mean time, had the passage been genuine, we must have been justified in all we have said of Taylor. We leave that bishop's character, as to fanaticism, in the hands of several moderate and learned divines, who have treated of his person and writings. As to the remaining part of Mr. Ridley's book, in which he treats of the church and the abbey lands, the death of Cranmer, the burning of the Protestants, and the death of Pole, we find nothing new in it; and must refer our reader to what we have said on the same subject (see *ubi supra*).

Upon

Upon the whole, Mr. Ridley has acquitted himself as a keen and spirited disputant, though his reasoning is often thrown away. He takes as much pains to refute his adversary in points that confute themselves, as in those that require disputation and argument. Excepting those passages, the reader will meet with but indifferent entertainment in this performance; and we flatter ourselves, that a candid reader will find in our own Review most of the important matters treated of in Mr. Ridley's

XI. *Physiological Reveries.* 4to. Pr. 1s. 6d. Becket.

IN this treatise, the author has given his thoughts on respiration, on the salivary secretion, and on fevers. This last article belongs to the branch of medicine called pathology, and therefore, the pamphlet might more properly have been entitled *Medical Reveries*, which would have comprehended the whole with propriety.

The author modestly apologizes for troubling the public with thoughts so crude as to merit the term of *Reveries*. 'The doubts I had started,' says he, 'seemed to me worth liquidation, which it not lying in my way to pursue, by practical researches in anatomy, I thought I could not do better, than by a publication to give them the chance of falling in the way of such, as join to the ability of examining them, candor, and a superiority to the vulgar prejudice against attempters of discoveries, or proposers of new opinions.'—On respiration, or at least as the word is generally understood, we find nothing new; but under this article is proposed a new hypothesis, viz. 'That the inhalation and exhalation on the surface of the body, are carried on alternately in the same set of vessels, analogous to the respiration of the lungs. His words are these: 'There are, as every one knows, an innumerable number of pores, spread over the surface of the human body, which are plainly the excretories or channels of discharge, for vitiated, redundant, or, in short, perspirable matter; this is universally allowed. There exists also as plainly on the surface of animal bodies, (to say nothing of vegetables) a resorbent faculty. Now in order to supply organs for that resorbence or inhalation, several physicians have imagined a set of resorbent vessels, distinct from the exhaling ones. Whereas, if it should be true, that the act of inhalation is, in the perspiratory ducts, but alternative to the act of exhalation, and that the mouths of all those pores, in analogy to the mouth itself, keep on one continual vicissitude of inspiration and expiration, in true time with the great organs

of breath, from which they possibly derive their motion, then may these smaller ducts, without any violence to sense, be presumed identical*. The author has not favoured us with any arguments drawn either from anatomical structure, or physiological experiment, to support this strange opinion, which unfortunately is repugnant to both. The late ingenious and useful discoveries concerning the lymphatics, have sufficiently proved them to be the vessels by which absorption is performed. For further illustration of this, we must refer the reader to the celebrated Dissertation of Dr. Monro, jun. *De Vasis Lymphaticis*, and to the *Medical Commentaries*. Neither the anatomical knife, nor the most penetrating injections have ever yet been able to demonstrate the exhaling vessels. The structure of the lungs, and the mechanical principles by which they perform the function of respiration, are clearly demonstrated in physiological writers; and before the author of the Reveries had indulged himself in supposing a similarity of operation in the vessels of the skin, he ought to have detected an analogy in mechanism. He seems to think, that his supposition would account for the quick action of some contagious miasmata upon the powers of life, better than by supposing them to pass through the common progress of the circulation. But in this we cannot agree with him; for in general, the time between the reception of miasmata into the body, and their action upon its principal parts, is not determined, and may be fully sufficient for the conveyance by circulation, which is exceedingly expeditious; and, wherever the poison acts instantaneously, it is evidently inhaled by the lungs, as miphitic effluvia from the grotto del Cauni, or from large masses of fermenting matter.

On the subject of saliva, the author has conceived a very great similarity between it and the seminal liquor, for the following reasons; because they are both secretions from the arterial blood; are both digested and prepared in their respective reservoirs, and have both their appropriate emissory vessels; and lastly, because they are both liable to resorption into the common mass of blood, and are both kept up by recruits from the animal chemistry. He must have been in a reverie indeed, to have concluded any particular similarity for these reasons, which are applicable to almost every secreted fluid in the body, these being the most common laws of all secretions. The bile, indeed, is not secreted from arterial blood, but its use in digestion is equally important, and its resorption into the blood in the chyle exactly the same. That the saliva answers very useful purposes in manducation and digestion, and with the

gastric, hepatic, and pancreatic juices assimilates the crude juices of vegetables more readily to the animal nature, seems fully established. 'Hoc ergo motu manducationis,' says the great Boërhaave, 'attenuatis cibis saliva expressa accuratèque permista, facit 1. Ad inducendam similitudinem corporis nutriendi; 2. Miscelam oleosi cum aquosis; 3. Solutionem salini; 4. Fermentationem; 5. Mutationem saporis, odorisque; 6. Excitationem motus intestini; 7. Refectionem momentaneam; 8. Applicationem sapidi, quàm sit insipida ipsa*.' We must observe, however, that the sixth power imputed to this secretion is without foundation, since it appears, from the very accurate experiments of Dr. Pringle, that the saliva renders fermentation more moderate and durable, retarding rather than exciting it †. Dr. Boërhaave found, by the experiment of spitting out all his saliva for some hours, that he became uncommonly hungry; and hence he concludes it to give *refectionem momentaneam*, or prevent the sensation of hunger from recurring too quickly. If our author really thinks, as he seems to insinuate, that this liquor has in itself any nutritive quality, let him fast for a day, and be convinced of his error. Indeed, it is so far from being capable of nourishing alone, that from a little fasting it becomes singularly acrid, and soon perniciously putrid. With respect to the healing virtue which our author attributes to it, we are a little too enlightened in medicine to admit such doctrine: its virtue evidently extends no further than to prevent the exposure of wounds to the air, which is always noxious; upon this principle is the application of a bit of brown paper, which is as frequent, and therefore as much entitled to praise. Nor is our author more happy in supposing it, with Aristotle and Aldrovandus, to be an antidote to the poison of snakes. Upon the same authority it was esteemed a poison to them, until the ingenious naturalist Redi refuted the opinion by experiment ‡. Oil too, has had the same reputation as an antidote, and with as little truth. For more particulars on this subject, we must refer the reader to Dr. Mead's elegant Treatise on Poisons.

Our author proceeds, thirdly and lastly, to the consideration of fevers. Here he appears to be very angry with physicians, for the expression of *persons dying of a fever*. 'The truth is, says he, that since the creation of man, it is highly probable that no one, I repeat it, no one ever died of a fever, tho' very few, if any, without one; for if death comes on in consequence of a chronical disorder, of a dropsy, for example, which, of all distempers, is the least susceptible of fever, or of

* Institutiones, N^o 67. † Appendix to Diseases of the Army, Paper 4. ‡ Exp. Natur. p. 233.

mere old age, placidly sinking into its arms, the fever will sometimes be too slow or too faint for human perception. In cases of sudden strokes of death, especially a violent death, the fever is too instantaneously transient to offer much, or, perhaps, any signs of it to observation *.' And yet the truth is, that very few, if any, have died without a fever. It is probable, that our author, from having indulged his pleasing reverie so long, has at length fallen into a dream, which produced this romantic idea. When he wakes, we should be glad to ask him, what sort of a fever it is, that is too faint for human perception, and gives no signs of its existence? Were he condemned to live a few days on his nutritious saliva, and on food as little perceptible as his fever, that is, on no food at all, he would soon lament the absurdity of his own doctrine. The writer continues his dream, we should have said his reverie, and inveighs against the term *febrifuge*, as he thinks a fever never killed any one, nor ought to be removed, being itself a salutary effort of nature to overcome some real disease. He therefore asks, if there can be any more propriety in saying, that a patient dies of a fever, than in saying he died of an Hippocrates, or a Galen, or of any other physician, who had honestly exerted his skill to save him †. He confesses, however, very candidly, 'that he does not offer this attribution of beneficence to fevers as any new remark; all the best physicians are sensible of it, and many have mentioned it in their works, but few, or none, have done justice enough to that benefice, or extended it enough. Sydenham, indeed, among many others, has not hesitated to admit of fevers being often occasional efforts of nature in favour of the patient ‡. Yet surely Sydenham, and all the rest of these physicians, gave medicines to cure this fever; so ill did their practice agree with their theory. It is, indeed, too true, that we are in such absurd awe of antiquity as to retain this reverie of the antients. Hippocrates believed a fever to be a salutary effort of nature, he trusted to it, and almost all his patients died. It is not surprising, that our author, who seems indeed to be a very superficial pathologist, as well as a bad reasoner, should acquiesce in such an absurd doctrine, when in a modern performance of much reputation, we meet with the following passage: *Id genus motibus præfertim febris annumeranda est. Licet commotio ista, perturbato circulationis systemate gravibusque symptomatibus molesta, haud raro perniciem inferat, hinc meritò morbus appelletur; sæpe tamen et mirificè adeo salutaris est, ut certius aliud potèntiusve tum ad sanandos tum ad præcavendos morbos auxi-*

* P. 17.

† P. 22.

‡ P. 21.

lium natura vel ars vix agnoscat*. Can any thing be more palpably absurd, than to call that salutary which often and evidently brings destruction with it? Surely, if any one can be so misled by reasoning, as to maintain, against the universal sense of mankind, that fevers are beneficial; such a reasoner might well be deemed insane.

Agreeable to this position, our author proceeds to condemn medicines to destruction, without mercy, particularly venesection and narcotics. The Chinese, he says, highly disapprove our readiness with the lancet. 'Happy they, he exclaims, who can with manly fortitude occasionally bear pain, and hold over, without being compelled, by the extremity of torture, to have recourse to the treacherous palliations of narcotics, which, for the moment, stupify indeed the pain, but give fresh fury and force to the disease, and dose him into perdition! How totally different that sweet refreshing sleep procured by the hand of nature, from that obtained by the perfidious flattery of art, in those rank poisons which are the modern Herod of millions of innocent children. In like manner, how different in its effects, is the critical discharge procured by a natural sweat, from the premature forced ones by pharmacy. But this is a digression for which I ask pardon †.' And indeed we think he should ask pardon for the whole performance. *Naviget Anticyram* ‡.

FOREIGN ARTICLE.

XII. *La Philosophie de l'Histoire. Par l'Abbé Bazin.*—That is, *The Philosophy of History. By the Abbé Bazin.* Dedicated to the Empress of Russia, by the Author's Nephew. 8vo. Pr. 5s. Imported by Vaillant.

THERE is great reason to believe that this production (notwithstanding the title and dedication) is the offspring of M. de Voltaire's pen: the stile, manner, and sentiments, unite to confirm this opinion; they are such as none can copy with success, and therefore few attempt it. Perhaps those pieces which have been attributed to him, and which he has refused adoption, are such foundlings as the unnatural parent will one time or other conscientiously take under his protection: his progeny have such a similitude in most of their features, that it requires but little discernment to trace their genealogy. Voltaire is like many of our English authors, who chuse to

* Gaubii pathologia, No. 641. † P. 24. ‡ Horace.

obtain the suffrage of the public before they risque their reputation in favour of the new candidate; with this difference, that the same interest which excites him to betray the secret, generally urges them to conceal it: Voltaire's avarice predominates over his pride, and he has never had the virtue to save his name from prostitution, when pecuniary considerations have interfered.

The book before us is not without many faults; its title is not very pertinent, its tendency is in some respects perhaps dangerous, and the reflections in various places trite and prolix; but he, in some degree, makes amends for his defects, by the strength of his reasoning, the justness of his remarks, and the unexpected point of view wherein he places observations, which, though often repeated, were never before seen through their present medium. That the reader may form some opinion for himself of this performance, we shall give such extracts as are the most general and unconnected, and which are most likely to convey an idea of the author's design. He introduces his work in the following manner.

' You wish that ancient history had been written by philosophers, because you are desirous of reading it as a philosopher. You seek for nothing but useful truths, and you say you have scarce found any thing but useless errors. Let us endeavour mutually to enlighten one another; let us endeavour to dig some precious monuments from under the ruin of ages. We will begin by examining whether the globe which we inhabit was formerly the same as it is at present. Perhaps our world has undergone as many changes, as its states have revolutions. It seems incontestable that the ocean formerly extended itself over immense tracts of land, now covered with great cities, and producing plenteous crops. You know that those deep shell-beds which we meet with in Touraine, and elsewhere, could only have been gradually deposited by the flowing of the tide in a long succession of ages. Touraine, Brittany, and Normandy, with their contiguous lands, were for a much longer time part of the ocean, than they have been provinces of France and Gaul. Can the floating sands of the northern parts of Africa, and the banks of Syria, in the vicinity of Egypt, be any thing else but sands of the sea, remaining in heaps upon the gradual ebbing of the tide? Herodotus, who sometimes tells truth, doubtless relates a fact when he says, that according to the relations given by the Egyptian priests, the Delta was not always land. May we not pronounce the same of the sandy countries towards the Baltic? Do not the Cyclades manifestly indicate, by all the flats that surround them, by the vegetations which are easily perceptible under

under the water that washes them, that they made part of the continent? The straits of Scilly, that ancient gulph of Chæribdis and Scylla, still dangerous for small barks, do they not seem to tell us that Sicily was formerly joined to Apulia, as the ancients always thought? Mount Vesuvius and Mount Ætna have the same foundations under the sea which separates them. Vesuvius did not begin to be a dangerous volcano, till Ætna ceased to be so; one of their mouths casts forth flames, when the other is quiet. A violent earthquake swallowed up that part of this mountain which united Naples to Sicily. All Europe knows that the sea overflowed one half of Friseland. About forty years ago, I saw the church steeples of eighteen villages, near Mardyke, which still appeared above the inundation, but have since yielded to the force of the waves. It is reasonable to think that the sea in a short time quits its ancient banks. Observe Aiguemonte, Frejus, and Ravenna, which were sea-ports, but are no longer such. Observe Damietta, where we landed in the time of the Croisades, and which is now actually ten miles distant from the shore, in the midst of land: the sea is daily retiring from Rozetta. Nature every where testifies these revolutions: and if stars have been lost in the immensity of space, if the seventh Pleiade has long since disappeared, if others have vanished from sight into the milky way; should we be surprized that this little globe of ours undergoes perpetual changes? I dare not, however, aver that the sea has formed or even washed all the mountains of the earth. The shells which have been found near mountains may have there been left by small testaceous fish, inhabitants of the lakes; and these lakes, which have been moved by earthquakes, may have formed lakes of inferior note. Ammon's horn, the Starry stones, the Lenticulars, the Glossopetræ, &c. appeared to me as terrestrial fossils; I did not dare think that they could be the tongues of sea-dogs; and I am of opinion with him who said one might as easily believe that some thousands of women came and deposited their *conchæ veneris* upon a shore, as to think that thousands of sea dogs came there to leave their tongues.

Let us take care not to mingle the dubious with the certain, and the false with the true: we have proofs enough of the great revolutions of the globe, without going in search of fresh ones.

The greatest of these revolutions would be the loss of the Atlantic land, if it were true that this part of the world ever existed. It is probable that this land consisted of nothing else than the island of Madeira, discovered, perhaps, by the Phœnicians, the most enterprising navigators of antiquity, for-

gotten afterwards, and at length re-discovered in the beginning of the fifteenth century of our vulgar æra. In short, it evidently appears, by the slopes of all the lands which are washed by the ocean, by those gulphs which the eruptions of the sea have formed, by those Archipelagos which are scattered in the midst of the waters, that the two hemispheres have lost upwards of two thousand leagues of land on one side, which they have regained on the other.'

The remaining part of this performance is divided into fifty-two chapters, under the heads of 'The different races of men; of the antiquity of nations; of the knowledge of the soul; of the religion of the first men; of the customs and opinions common to almost all nations; of Savages; of America; of the doctrine of Theocritus; of the Chaldeans; of the Babylonians become Persians; of Syria, of the Phœnicians, and of Sanchoniathon; of the Scythians and Gomerites; of Arabia; of Bram, Abram, and Abraham; of India; of China; of Egypt; of the language of the Egyptians, and their symbols; of the Egyptian monuments; of the Egyptian rites and circumcision; of the mysteries of the Egyptians; of the Greeks, their ancient deluges, their alphabets, and their genius; of the Greek legislators; of Minos and Orpheus, and the immortality of the soul; of the Greek sects; of Zaleucus, and some other legislators; of Bacchus; of the metamorphoses of the Greeks collected by Ovid; of idolatry; of the oracles; of angels, genii, and devils, among the ancient nations and the Jews; whether the Jews taught the other nations, or whether the other nations taught the Jews; of the Romans; the beginning of their empire, their religion and toleration; questions relating to the conquests of the Romans, and their decline; of the first people who wrote history, fables, and the first historians; and of legislators who have spoken in the name of the gods.'

Such is the bill of fare; which, doubtless, must excite the curiosity of the learned, when Mr. Voltaire is to regale them in the character of the Abbé Bazin. They must not, however, be surprized, if in treating of such a variety of subjects, he has sometimes been guilty of repetitions, and even plagiarisms; but then these pillages, if such they can be called, are mostly from himself in his other works; and perhaps Mr. Voltaire's memory may at this time be so much upon the decline, as to make him forget when and where he has previously availed himself of his common-place book.

What he says of the knowledge of the soul, if it is not in every respect new, is at least curious and entertaining. 'What notion had the first people of the soul? The same which all

our boors have before they have understood their catechism, or even after they have understood it. They only acquire a confused idea, which they never reflect upon. Nature has been too kind to them to make them metaphysicians: that nature is perpetual, and every where alike. She made the first societies sensible that there was a Being superior to man, when they were afflicted with uncommon misfortunes: she in the same manner taught them, that there is something in man which acts and thinks. They did not distinguish this faculty from that of life. By what degree can one arrive at imagining, in our physical being, another metaphysical being? Men entirely occupied with their wants, were certainly not philosophers. In the course of time societies somewhat polished were formed, in which a small number of men were at leisure to think. It must have happened that a man sensibly affected with the death of his father, his brother, or his wife, saw the person whose loss he regretted in his dream. Two or three dreams of this sort must have caused uneasiness throughout a whole colony. Behold a dead carcase appearing to the living, and yet the deceased remaining in the same place, with the worms gnawing him. This, then, that wanders in the air, is something that was in him. It is his soul, his shade, his manes; it is a superficial figure of himself. Such is the natural reasoning of ignorance, which begins to reason. This is the opinion of all the primitive known times, and must consequently have been that of those unknown. The idea of a being purely immaterial, could not have presented itself to the imagination of those who were acquainted with nothing but matter. Smiths, carpenters, masons, labourers, were necessary, before a man was found who had leisure enough to meditate. All manual arts, doubtless, preceded metaphysics for many ages.

‘ We should remark, by the bye, that in the middle age of Greece, in the time of Homer, the soul was nothing more than an ærial image of the body.—Ulysses saw shades and manes in hell.—Could he see pure spirits?

‘ We shall, in the sequel, consider how the Greeks borrowed from the Egyptians the idea of hell, and the apotheosis of the dead; how they believed, as well as other people, a second life, without suspecting the spirituality of the soul; on the contrary, they could not imagine how a corporeal being could be susceptible of either good or evil; and I do not know whether Plato was not the first who spoke of a being purely spiritual. This, perhaps, is one of the greatest efforts of human knowledge. We are not at this time of day such

novices upon that subject, and yet we consider the world as still unformed and scarcely fashioned.'

However shrewd and ingenious this author's reflections may be, we cannot approve of his plan, which certainly tends to destroy all historical authority; though at the same time the lovers of truth must acknowledge themselves obliged to him for exploding numberless absurdities equally inconsistent and improbable, which have, nevertheless, remained unimpeached for a succession of ages. To the judicious this book may afford instruction and amusement; but to those who have only skimmed the surface of science, and whose religious opinions are still wavering, it may be dangerous, and cannot be useful.

MONTHLY CATALOGUE.

13. *Observations on the Baume De Vie, first discovered by Mr. Le Lievie, the King's Apothecary at Paris.* 8vo. Pr. 1s. Flexney.

THIS appears to be of the number of quack medicines with which the press daily teems, and the public groans.—To such excess is this mischief now risen, that regular pharmacy is almost destroyed; the *opinated* use these medicines, which are sometimes like powder of post, entirely innocent, but oftener very pernicious, because they can confide more in their own skill and sagacity than in those of the physician; the *ignorant* use them, because they know no better. It is not then surprising that they should be in such universal estimation, patronized as they are by the two most prevailing enemies of mankind, Ignorance and Opinion.

This balsam of life, puffed off with a French title, which we make no doubt will recommend it greatly, is, like the rest, applauded as an infallible cure in all diseases. And that a greater quantity of it may be consumed, (which we apprehend would contribute much more to the emolument of the quack than of the patient) it is directed to be taken in clysters, as well as by the mouth. The pamphlet consists chiefly of letters from various people, nobility, and gentry, in France, as testimonials of its infallibility: of the same kind, we presume, as those which every day appear in the public papers, and of whose tendency even the credulous public is almost sufficiently convinced. It is not enough that we are over-run with French foppery and French cooks, our misery must be compleated with French quackery; though, to say the

the truth, our own quacks are equally expert in this mischievous art.

We do not doubt that the French would very willingly recommend their quack medicines to their beloved neighbours the English; they are very sensible their nostrums would make more havock among us, than a Richelieu or a Contades; by this art they may flatter themselves with destroying those

*Quos neque Tydides, nec Larissæus Achilles,
Non anni domuere decem, non mille carinæ.*

14. *A Letter from J. Keyser, Surgeon and Chemist at Paris, to Mr. Jonathan Wathen, Surgeon, of London; in answer to his Pamphlet, intitled, 'Practical Observations on the Venereal Disease, &c.'* 8vo. Pr. 6d. Nicol.

In our Review for July last, we gave an account of Mr. Wathen's pamphlet, to which this before us is an answer.

The author gives some attestations of its efficacy, particularly a letter from the celebrated Mr. le Cat, at Rouen, who may be justly esteemed one of the best surgeons in France. It appears, from this pamphlet, that this extolled pill is really a preparation of mercury by the vegetable acid, and still further comminuted by the action of a machine. The author mentions a circumstance with regard to physic in France, which well deserves our attention: it is, that in that kingdom no nostrum can be sold without having previously undergone the examination of gentlemen appointed by the faculty of physicians. 'The French government, says he, by the excellency of its police, protects the lives of its people from being destroyed by quack medicines*.' How totally different is this from the conduct of our g——, which every day gives the r—— s——, by patent, to these remedies.

*Quid non mortalia peïora cogis
Auri sacra fames!*

It is probably owing to this *sacra fames auri* in the French physicians, that, notwithstanding this good police, they have their quacks and their quackery.

The pamphlet before us attacks Mr. Wathen with a good deal of waspish malignity, and in a great measure unprovoked; since from this gentleman's pamphlet we cannot see that he impeached Mr. Keyser's pill, farther than the nature of his undertaking obliged him; that is, in common with other cele-

brated mercurial preparations. With respect to the facts contained in this letter, we can, from our own knowledge, contradict the assertion touching the use of Keyser's pill being common in the hospital superintended by Mr. Hawkins and Mr. Bromfield. This untruth should perhaps throw a doubt on the whole, unless the writer may possibly think himself entitled to the plea of *fidem non derogat error*.

15. *The Principles of the late Changes impartially examined: in a Letter from a Son of Candor to the Public Advertiser.* 8vo. Pr. 1s. 6d. Almon.

This author writes upon an entire new plan, for he attacks the present administration without being a violent friend to the last. The whole is supposed to be in answer to a letter sent to a gentleman in the country, dated London, July 24, 1765. We should be apt to think that the letter and this answer came from the same hand, did not marks of a superior diction and information appear in the former. The writer before us is one who seems to possess the Arachnean art of spinning out an eighteen-penny pamphlet from a very slight quantity of materials. The whole of his reasoning consists in supposing that the late ministry was turned out through the invisible agency of the favourite.

‘Neither their public conduct, nor the private characters of any of them, had the least hand in their destruction: they did not die for violations of liberty; to expiate general warrants, seizure of papers, restrictions of the privilege, and security of parliament; restraint on the freedom of the press, rigorous crown prosecutions; informations for constructive contempt; essoins, privilege, and other obstructions to the course of justice. These, with all their attendants and consequences, whether justly or unjustly laid at their door, does not matter to the present purpose, were blasts which they had weathered: and they could not with any reason come as charges, at least from the grand enemy.

‘It was not their unpopularity, nor Canada bills, the *Manilla* ransom, the demolition of Dunkirk, encroachments in the fishing of Newfoundland, or disturbances in the settlements on the coast of Africa, nothing of the foreign system, or domestic management of affairs, that hastened these ministers to their end. They were not offered up to the complaints, the cries, nor the wishes of the people. Neither were they victims to the resentment of foreign courts, as sometimes has been the fate of ministers: for the ministers resident here, from those powers, whose aversion would not be a bad rule for our choice, were foolish enough at the time openly to speak out their ap-
pre-

prehensions of a change, declaring, in a manner as insolent as indecent, but that should indeed give us a lesson, if we had ears to hear, that their courts would consider the reinstating of Mr. P. as little short of a declaration of war, and would prepare themselves accordingly.'

Lord T. and Mr. P. are professedly our author's heroes. They would not accept of places because the invisible agency continued. The present ministry did; ergo, the present ministry are the tools of the favourite, and liable, like the last, to be turned out by him upon the least offence given. The whole of this composition (which is artfully enough put together) would be tolerable, had the author even attempted to bring into it that ingredient so necessary for conviction, we mean the smallest proof or evidence of the favourite's agency, either visible or invisible. Being destitute of that, the bubble must burst, and be resolved into the other political lies of past days, which are now no where to be found.

16. *The Political Apology; or, Candid Reasons for not taking Part with the present public System; in a Letter from a Man who never had a Place, to a Right Honourable Gentleman, who has lately accepted of an High Office.* 8vo. Pr. 1s. Wilkie.

This performance is addressed to a right honourable gentleman who has lately entered upon a high office, but (so far as we can form a judgment) not upon the exercise of it. It proceeds upon the very same principles of invisibility, upon which we animadverted in our last article. The right honourable gentleman is taxed with inconsistency in entering into the administration; and after taking a thing for granted that ought to be proved, he roundly concludes, that we are to expect nothing but ruin, perdition, and thaneship from the present administration. The author writes in the style of a parliament man, who is a kind of political tutor to the right honourable gentleman whom he attacks. Our general observation upon such temporary productions may be comprised in a homely proverb, that 'The proof of the pudding is in the eating.'

17. *Considerations on Behalf of the Colonists. In a Letter to a noble Lord.* 8vo. Pr. 1s. Almon.

We have in a former number (see vol. xix. pag. 149) taken notice of the little pamphlet to which this performance is intended as a reply, as well as to the authors of two other publications

lications concerning the regulations and administration of our colonies (see vol. xvii. pag. 281, and vol. xix. pag. 66.) If the pamphlet before us be written by an American, he must be of the Cherokee or Esquimaux extraction, one who has learned as much English as enables him to scold, but never can acquire as much understanding as can serve him to reason. Without entering upon any defence of the late ministry as to the well-timing or propriety of the stamp-duty, which we have reason to believe the present ministry will not vindicate; we shall once for all observe, that if this furious author was every day to redouble his railings, and multiply the distresses, inconveniencies, and hardships of his country, all he could say would be nothing to the purpose, unless he could prove the negative of the following simple proposition, that, The British colonists in America are not bound by an act which was unanimously passed by the British legislature.

18. *The Elbow-Chair; a Rhapsody.* By the Reverend E. Cooper.
4to. Pr. 1s. 6d. Newbery.

We cannot deny this author the merit of being a pleasing writer, though we can by no means think him a great poet. Even his title-page must prepossess a liberal mind in his disfavour by the pompous display it exhibits of his other works. The reader may form some judgment of his genuine merit from the following quotation:

‘ A cot there is among those uncouth rocks
(Which heave their summit to the realms of day)
Where LABOUR dwells: behold the ruddy boy
(Fresh as the morn) that meets thee at the door,
And shames, O Bath, the barren city dame
O’erwhelm’d with vapours, sicklied o’er with spleen.
Curse on the fiend (for man he cannot be,
Nor bear the native image of his God)
Who grinds the poor, and from these healthy babes
Forestals the daily pittance poor of bread.
How have I seen them playful oft, and young
In little mazes hardly trip the ground,
And bound in gamesome glee! alas how chang’d!
The clinging infant clasps his mother’s knee
With eager importunity, and looks
That speak too plain, both HUNGER and DISTRESS.
A father’s care, and mother’s tenderness,
In tears of poverty and love o’erwhelm’d,
Serve but to aggravate the heart felt woe,
And to complete the PICTURE OF DISTRESS.

At that sad hour, which some true friend requir'd,
Then British GEORGE, the TITUS of mankind
(And may a Fav'rite ne'er disgrace his reign)
Reliev'd them pining from the arms of Death.*

Pity it is that a man cannot content himself with being a tolerable poet, without rambling fifty miles out of his way to be an execrable politician. In the name of common sense, what business has the line within the crotchets, in this passage? Towards the end of his poem, Mr. Cooper pays a compliment to the late Mr. Churchill; but most unhappily presents us with a very ridiculous picture, which the *Spectator*, long ago, drew, of a pen with some ends of whipcord depending from its nib, to express the scourge of satire. Addressing himself to the *manes* of Churchill, he says,

'The age is wicked, and the back of Vice
Deserves those lashes that thy pen cou'd give.'

In a few lines farther, our author talks of often reproaching Mr. Churchill's *cold ashes*. These inaccuracies may be pardoned in a great genius, but such a poet as our author has no right to present himself in a slovenly dress before the public.

19. *The Address: a Fable.* 4to. Pr. 6d. Nicoll.

This burlesque on a late celebrated address (see pag. 230) is by no means void of humour; but we cannot recommend the author as a Butler in the burlesque file.

20. *An Essay on Luxury. Written originally in French, by Mr. Pinto.* 8vo. Pr. 1s. 6d. Becket.

Few writers, when they treat of luxury, ascertain the idea of it in a proper manner. Some of them, under this expression, comprehend profusion and intemperance, and therefore declaim against it as inconsistent with the maxims of Christianity and the welfare of society. Others, by luxury, mean costly furniture, magnificent buildings, splendid equipages, elegant entertainments, and other things of that nature, and agreeably to this notion, maintain, in opposition to the first, that it promotes the circulation of money and the advantage of the community. On both sides there is truth; and each party would allow, were they mutually to explain the meaning of their expressions, that they differ more in appearance than in reality.

The author of this Essay has made many lively and judicious remarks on Luxury, though he sometimes does not ascertain the

* Referring to the act for importing beef, &c. from Ireland.

meaning of his terms with due precision. Luxury, he observes, is contrary or favourable to the enrichment of nations, according as it consumes more or less of the produce of their soil and of their industry, or as it consumes more or less of the produce of the soil of foreign countries; and it ought to have a greater or a less number of objects, according as these nations have more or less wealth. With such an extensive commerce as now prevails, with so universal a spirit of industry, with such a multitude of arts brought to perfection, it would be a vain scheme to think of bringing Europe back to her ancient simplicity, which would be only bringing her back to weakness and to barbarism. The only point should be to give Luxury a proper direction, and then it would contribute to the grandeur of nations and the happiness of mankind.

21. *Daphne and Amintor. A Comic Opera, in one Act, as it is performed at the Theatre-Royal in Drury-lane. 8vo. Price 1s. Newbery.*

As we own ourselves to be so unpolite as not to have been present at the representation of this opera, we are deficient in two-thirds of the requisites for reviewing it; we mean, hearing and seeing. The public has already been acquainted with the letter-press part of it through Mrs. Cibber's Oracle, only a magician is here introduced instead of a fairy. Some songs are added, which, we make no doubt, are well executed, and have a proper effect.

22. *The Merry Midnight Mistake, or Comfortable Conclusion. A new Comedy. By David Ogborne. 8vo. Pr. 1s.*

Dicitur in plaustreis vexisse poemata Thespis;

which, in English, is, that Thespis is said to have carried his plays in a waggon. But had this Play been one of them, its dulness and heaviness must have broken the carriage down, had it been as strong as any waggon now in England.

23. *The Art of Riding; or, Horsemanship made easy. Exemplified by Rules drawn from Nature and Experience. By J. L. Jackson, Esq; 12mo. Pr. 1s. Cooke.*

This pamphlet is frontispiced with the figure of a poking English race horse in a riding-house, which is the only new matter we can discover in it; the plan being evidently borrowed from a little pamphlet printed some time ago for Robson of Bond-street, and well received by the public, to whom we recommended it (see vol. xiv. p. 154.)

24. *The Laws against Ingressing, Forestalling, Regrating, and Monopolizing. Containing all the Statutes and adjudged Cases concerning them, &c. By Stephen Browne, Esq; formerly Judge of his Majesty's Court of Admiralty, and one of the Justices of the Grand Court in Jamaica. 8vo. Pr. 2s. 6d. Withy.*

We do not pretend to review this pamphlet, nor indeed is it reviewable; only we think it proper our reader should know that such a publication is extant. It contains a very clear and accurate digest of the laws against the offences contained in the title-page, which, we are sorry to say, are now become so common as to make such a publication expedient, if not necessary.

25. *Reports of Cases argued and adjudged in the Court of King's Bench, in the seventh, eighth, ninth, and tenth Years of his late Majesty King George the Second; during which Time the Right Honourable the Earl of Hardwicke was Lord Chief-Justice of England. Folio. Pr. 2s. 6d. Flexney.*

We just mention this publication, because we think all our fellow-subjects ought to have an interest in every work to which the name of so great, so disinterested a lawyer as lord Hardwicke was, is prefixed.

26. *A Letter to Mr. Philips. Containing some Observations on his History of the Life of Reginald Pole. By Richard Tillard, M. A. 8vo. Pr. 1s. Horsfield.*

This author, after a few flourishes upon the infidelity and degeneracy of the age we live in, attacks Mr. Philips for saying, "That the whole Christian world beheld, in the decisions of the council of Trent, a most compleat and accurate rule of faith and discipline, which error and licentiousness had endeavoured to overthrow." Our author endeavours to demolish this position, by examining the canons of the council. He next attacks the pope's supremacy, and vindicates Anne Boleyn; after which he proceeds to the other common topics, some of which we have taken notice of in Mr. Ridley's article. But the whole is a tame superficial performance; and some of the authorities he makes use of in the history of England are despicable. Even Mr. Hume ought not to be quoted, when the originals from which he writes are almost as accessible as his history.

27. *A Dissertation upon the chronological Difficulties imputed to the Mosaic History, from the Birth to the Death of Jacob.* By W. Skinner, M. A. 4to. Pr. 2s. Baldwin.

Isaacson and other chronologists have supposed that Jacob lived *only* twenty years in Mesopotamia; and that Judah's marriage with the daughter of Shuah was *posterior* to Jacob's return to Canaan.

Upon this hypothesis, Jacob goes into Laban's service at seventy-seven, and marries no less than four wives and concubines after he is eighty-four; Leah, after bearing four sons, at four different births, sees that she has left bearing, and gives her maid Zilpah to Jacob, who bears him Gad and Ather; and then Leah bears Issachar, Zebulun, and Dinah, and all before Joseph is born, in the seventh year of Jacob's marriage. If Ather, Issachar, and Zebulun, were younger than Joseph, Dinah is ravished at twelve years of age. If, on the other hand, they were born before Joseph, Reuben brings home the mandrakes from the field when he was but three years old; Simeon and Levi, &c. spoil the city of Shalem before they were twenty; Judah begets Er at thirteen; Er marries at nine; Onan at eight; Shelah is *grown* at ten; Pharez begets children at thirteen; Benjamin is but twenty-three or twenty-four at the going into Egypt, when he had no less than ten sons, &c.

To avoid these improbabilities, our author supposes that Jacob might flee into Mesopotamia when he was only fifty-seven; that there might be an interval of twenty years between Jacob's fourteen years' service, and the six years in which he *again* undertook the care of Laban's flocks; and that Judah might marry Shuah's daughter while his father lived at Haran.

As to that expression of Jacob, which has led expositors into all these difficulties, namely, *that he had been twenty years with Laban*, our author thinks it was used by way of recrimination; when his time of *service* was the only thing to the purpose, and the mention of any other time he might have been with him would only have made against himself. He does not say that he had been with him *only* twenty years. Much less does he say that he had been in his neighbourhood, or lived in Mesopotamia, no more than twenty years.

The world is obliged to Mr. Skinner for this ingenious and useful dissertation, which is, perhaps, the best attempt that has been made to solve the chronological difficulties in which this part of sacred history has been involved.

28. *The Works of Jacob Behmen, the Teutonic Theosopher. To which is prefixed the Life of the Author. With Figures, illustrating his Principles. Left by the Reverend W. Law, M. A. Two Vols. 4to. Pr. 1l. 17s. bound. Richardson.*

It is a melancholy consideration to think that we live in times which seem to promise encouragement for such a publication, as the works of Jacob Behmen.

29. *The Plain Man's Guide to the True Church: or, an Exposition of the Ninth Article of the Apostles Creed: viz. The holy Catholick Church, the Communion of Saints. 8vo. Pr. 1s. Owen.*

This *Plain Man's Guide*, if we are not mistaken, is an old tract republished. The author is a zealous defender of the episcopal system, and an orthodox member of the church of England; but his performance might have been left among the lumber of antiquity, without any detriment to the learned world.

30. *Reliquiæ Sacræ: or Meditations on Select Passages of Scripture; and sacred Dialogues between a Father and his Children. In two Volumes. By Mr. Richard Pearfall. 8vo. Pr. 6s. Buckland.*

We cannot find any thing in these Contemplations which we can possibly commend, excepting Mr. Pearfall's piety.

31. *An Illustration of several Texts of Scripture, particularly those in which the Logos occurs. The Substance of Eight Sermons preached in the Cathedral Church of St. Paul, in the Years 1764 and 1765. To which is added, two Tracts relative to an Intermediate State. By Benjamin Dawson, L. L. D. 8vo. P. 4s. Millar.*

In these lectures the author undertakes to prove from scripture these three propositions;

‘ 1. That he who redeemed us was very God, manifested in the flesh; not the first of created beings united to an human body, nor a mere man, in whom the fulness of the Godhead dwelt not.

‘ 2. That Jesus Christ was indeed perfect man, “of a reasonable soul and human flesh subsisting;” but that man, in whom God himself, and no other being, in nature inferior, dwelt.

‘ 3. That the Holy Ghost is of a nature perfectly divine; not a distinct and separate being from the Father Almighty, inferior both to Him and the Son; but true and very God; or,

in

in other words, that he, who hath sanctified us, is one and the same God with him that created and redeemed us.'

A considerable part of this volume consists of 'An illustration of those texts of scripture in which the Logos occurs.' The author begins with the first verse of St. John, and proposes the following explication of that passage, against which, he thinks, in point of doctrine, no person who believes Christianity at all, can have any objection.

'The Word here spoken of by the Evangelist is by all of them understood to relate to the Person of Christ. *The Word was God*, that is, (say they) Jesus Christ was God, or, a God. But by the *Word*, I apprehend, the Evangelist means (what is meant by it in all other places of scripture) the Gospel; and with a small but material variation of the construction of this so much disputed passage, the following natural and easy sense of it will appear, "That God is the original Author of our Salvation."

'1. *In the beginning was the WORD, and the WORD was with God, and God was the WORD.*

'2. *It was in the beginning with God.*

'3. *All was done by Him; and without Him was not any thing done of that wh. ch has come to pass.*

'St. John seems to mean no more by these words than to preface his account of the Gospel, which he styles, the *Word*, with the high original of it. *This* was, he tells us, from God himself; for that *in the beginning*, before it was published to the world, it *was with God*; *God was the Word*, the original Author and Giver of it. *It was in the Beginning with God*, lay hid from the foundation of the world in the eternal counsels of the Almighty. *All was done by Him*, the whole was from God; and *without Him was not any thing done of that which has come to pass*; that is, every part of the *Gospel Dispensation*, published by Jesus Christ, was from God; and whatever works he wrought in confirmation of it, not one of them *εδεε* *εγ* was, of himself or came to pass *χωρις* *τε* *θεου*, without God.'

Having shewn what he apprehends to be the true sense of this passage, he endeavours to obviate all the objections which might be made to his interpretation, and to support his hypothesis by other texts of scripture.

The two tracts which are annexed to these discourses contain remarks on Mr. Steffe's Letter concerning the state of the soul after death, and his Brief Defence of the same; the former was published in vol. xvi. of the Monthly Review; the latter in the Grand Magazine, for April 1758.

THE CRITICAL REVIEW.

For the Month of *November*, 1765.

ARTICLE I.

The Plays of Shakespear, with the Corrections and Illustrations of various Commentators. To which are added Notes, by Samuel Johnson. VIII Vols. 8vo. Pr. 2l. 8s. Tonson.

AFTER Dr. Warburton's edition of our great poet appeared, many were of opinion that, supposing the labours of his great, middling, and little commentators, critics, and editors to be skilfully concentrated, something might be produced that would approximate to perfection, if the editor possessed those funds of science and learning which could furnish him with the means of rendering that new birth of the press less violent and unnatural than all those which had preceded it.—Mr. Johnson offered his assisting hand, and was approved of. From him was expected something more satisfactory than had fallen from the pen of Rowe; something more elegantly characteristical of Shakespear than Mr. Pope had produced; the learning of Warburton without his temerity; the sagacity of Hanmer, void of his singularities; and the application of Theobald, destitute of his groveling.—Mr. Johnson has at last brought the child to light; but alas! in the delivery it has received so many unhappy squeezes, pinches, and wrenches, that the healthful constitution of the parent alone can prevent it from being lame and deformed for ever.

To what can this be owing?—To what shall we impute it?—Surely not to a *hope for eminence* (to use Mr. Johnson's words in the first paragraph of his preface) *from the benefits of paradox.*

We cannot help thinking that Mr. Johnson has run into the vulgar practice, by estimating the merits of Shakespear according to
 VOL. XX. *November*, 1765. Y ing

ing to the rules of the French academy, and the *little* English writers who adopted them, as the criterions of *taste*. We have often been surprized how that word happens to be applied in Great-Britain to poetry, and can account for it only by the servility we shew towards every thing which is French. Of all our sensations, *taste* is the most variable and uncertain: Shakespeare is to be tried by a more sure criterion, that of *feeling*, which is the same in all ages and all climates. To talk of trying Shakespeare by the rules of *taste*, is speaking like the spindle-shanked beau who *languished* to thresh a brawny coachman.

Shakespeare proceeds by storm. He knows nothing of regular approaches to the fort of the human heart. He effects his breach by the weight of his metal, and makes his lodgment, though the enemy's artillery is thundering round him from every battery of criticism, learning, and even probability. He is invulnerable to them all, by that enchanted armour in which the hand of heaven has cased him, and on whose powerful influence reasoning, reflection, and observation, have always proved to be like the serpent's tongue licking the file.

Criticism, (especially on such an author as Shakespeare) has, we believe, like other liberal arts, its foundation in simplicity of observation, which is the parent of sagacity. All the reading in the Vatican and Bodleian libraries is not half so useful to an editor of Shakespeare, as the conversation of an old woman in the north of England or south of Scotland, where his language is understood. It is there, and not in dictionaries or contemporary authors, nay, such is his peculiar cast, not even from his own works, we are to look for a satisfactory explanation of many terms that occur in his writings. It is more than probable that a hundred and fifty years hence, the language of Middlesex and Oxfordshire will be spoken in Cumberland and Westmoreland, and in about half a century more it may cross the Frith of Forth. But we have already † touched upon this subject, and are sorry the publication before us has obliged us to resume it.

To what we have said of the public expectation on this head, we must add the conviction it entertained, that if Mr. Johnson attempted the character of his great author, he would *execute* it with that glow of genius, that native sublimity, those tender graces, and with that amiable simplicity which characterize his original. Shakespeare is too great for pomp, too knowing for books, too learned in human nature to require the assistance,
and

and too exalted in his ideas to dread the criticism, either of an enemy or an editor.

We would not, however, be thought to insinuate, that Mr. Johnson's preface is without merit; we think, some parts of it are well wrote, and if the reader will indulge us in a pun, with a *truly* critical spirit, tho' not in the *true* spirit of criticism.——Our editor observes, that Shakespeare's works *sup-
ply no faction with invectives*. Yet whoever knows the state of political writing for these forty years past, or remembers the existence of the Champion, a political Paper carried on by Fielding and Ralph against Sir Robert Walpole, must be sensible, that they have supplied *all* factions with invectives, and those too of a more spirited and acrimonious kind than the authors who used them could furnish from their own wit or abilities.

Mr. Johnson, after introducing Shakespeare as an ancient, proceeds to enquire, *by what peculiarities of excellence he has gained and kept the favour of his countryman*. This he accounts for from his author's just representations of general nature. 'Shakespeare (says he) is above all writers, at least above all modern writers, the poet of nature; the poet that holds up to his readers a faithful mirror of manners and of life. His characters are not modified by the customs of particular places, unpractised by the rest of the world; by the peculiarities of studies or professions; which can operate but upon small numbers; or by the accidents of transient fashions of temporary opinions: they are the genuine progeny of common humanity, such as the world will always supply, and observation will always find. His persons act and speak by the influence of those general passions and principles by which all minds are agitated, and the whole system of life is continued in motion. In the writings of other poets a character is too often an individual; in those of Shakespeare it is commonly a species.'

We were inclinable to dismiss this paragraph without any animadversion; but we cannot pass it without observing, that it is by no means descriptive of Shakespeare. For the truth of this we are ready to appeal to common sense and common observation. Shakespeare has succeeded better in representing the oddities of nature than her general properties, which characterise a Menander, a Terence, or an Addison. The characters of Terence are those that our editor has ascribed to Shakespeare; and never perhaps were the manners of two writers, though both excellent in the drama, so dissimilar: Can a Falstaff, a Malvolio, a Benedick, a Caliban; in short, can any of Shakespeare's successful characters in comedy be termed a species? or rather, do they

not please by being oddities, or, if Mr. Johnson pleases, individuals? But it may be asked, From what qualities then do they please? We answer, By the command which its author has over the affections and passions; over the tender, the rational, and risible faculties of mankind. It may be again asked, Could these powers arise from any other source than that of general nature? They arise from the genius of the poet, which is so strong, that it converts even absurdity into nature; for the objects that Shakespeare presents us with, are compounds of peculiarities that never existed till he created them. This remark is confirmed by Mr. Pope, who says with equal discernment and justice, *The poetry of Shakespeare was inspiration indeed: he is not so much an imitator, as an instrument of nature; and 'tis not so just to say that he speaks from her, as that she speaks through him.*

‘Shakespeare’s real power (says Mr. Johnson) is not shewn in the splendour of particular passages, but by the progress of his fable, and the tenour of his dialogue; and he that tries to recommend him by select quotations, will succeed like the Pedant in Hierocles, who, when he offered his house to sale, carried a brick in his pocket as a specimen.’ We are afraid that Mr. Johnson here is unjust and unhappy in his illustration; perhaps, we may add, inconsistent with himself. The *progress* of Shakespeare’s *fable* is an excellency, we believe, never before appropriated to that great writer; but, perhaps, we are ignorant of the meaning Mr. Johnson annexes to that expression, as well as to that of the *tenour of his dialogue*. We know the warmest friends of Shakespeare have thought most of his fables faulty in every sense of the drama, and his dialogue unequal in every mode of speaking: all, however, have agreed in the *splendour of his particular passages*; and we are of opinion, that if they were committed to loose papers, and like the Sybilline leaves scattered about, they would be picked up wherever sentiment and feeling took place, and each of them *worn as the immediate jewel of the soul*.

We wish Mr. Johnson had not meddled with that unhappy pedantic brick, which he has so painfully dragged into this period. It surely had no business there. We shall for once admit a play to be like a house, and the sentiments of the play like the bricks of which it is composed. Let us see, whether we may not be more particular. We will suppose Hamlet to be like the duke of Norfolk’s house in St. James’s Square; that his Grace’s steward was to undertake a journey in a post-chaise twenty or thirty miles to sell this house, and that he actually carried a brick along with him as a specimen, to shew that it was built of better materials in their kind, than all England, or perhaps all the world, can produce. Pray, Mr. Editor, in what

what could the absurdity of this conduct consist? We will venture to say, that the heaviness, the closeness, and the firmness of the specimen must recommend the building; and that the buyer must be greatly prepossessed in its favour, as he cannot readily imagine that such excellent materials would be employed upon a despicable fabric. Certain we are, that, *ceteris paribus*, a house built with good bricks, be the contrivance what it will, is vastly preferable to a house built with bad ones; and if not more commodious, it is at least more safe and comfortable to dwell in.

But, to pursue Mr. Johnson's allusion: the bricks with which Shakespeare built, did not owe their mould, but their substance (as workmen call it) to him. The moulds of his tragedy are, if we mistake not, borrowed from historians and novelists; but he filled them with a clay which the Promethean fire alone could render fit for use, and a divine intelligence employ in building. If a coarser clay or grosser earth sometimes casually dropt into the mould, and from thence went to the kiln, these inadvertencies ought to give an editor very little trouble, when they are compensated by the noble fabric of the whole.

At the same time, we cannot carry our veneration so far as to say with Mr. Johnson, that real life is to be found upon no stage but that of Shakespeare. We can, indeed, admit that no stage exhibits so much true genius, wit, and nature; but there is a wide difference between drawing nature and painting life. If Mr. Johnson means (as he certainly does, or he means nothing at all) that we shall find common life in Shakespeare's characters and plays, we apprehend he will be puzzled to bring many specimens to prove his assertion; and yet we believe Shakespeare to have been more successful than any other poet, in representing both life and nature. He did not draw a Polonius as he was formed by nature, but as he grew up in habit; for good sense is not naturally addicted to stiffness, pedantry, or affectation. Queen Elizabeth or King James would have thought it an affront to majesty, had any thing but what disfigured or disguised nature appeared in their courts; and yet Polonius might have been a Cecil or a Walsingham at the council-board.

We entirely agree with Mr. Johnson in the great praise due to our poet for his knowledge of human nature, which enabled him to support his drama without the perpetual agency of love. Shakespeare, as his editor justly remarks, has no heroes; his scenes are occupied only by men, 'who act and speak as the reader thinks he should himself have spoken, or acted on the same occasion.' We must, however, object to the latter part of this observation, since we cannot entertain such an opinion of the

variety of mankind, as to coincide with Mr. Johnson in this particular, unless he has been guilty of a slip of the pen, by substituting *that he should himself have spoken*, for *that he ought, or that he wishes himself to have spoken*.

We wish Mr. Johnson had not descended to any observations upon the minor critics, 'a Dennis, a Rymer,' or 'one, who, in that capacity, is more contemptible than both, a Voltaire.' He says that Shakespeare made the Danish usurper a drunkard; 'knowing that kings love wine like other men; and that wine exerts its natural power upon kings.' We are ashamed that so uncritical an apology for the conduct of Shakespeare should fall from the pen of his editor. According to Mr. Johnson's rule, a king may lie with a strumpet, pick a pocket, or play at taw upon the stage, because *kings love* whoring, money, and diversion, *as well as other men*. He tells us, at the same time, that Shakespeare was inclined to shew 'an usurper and a murderer, not only odious, but despicable.' We should have been obliged to Mr. Johnson, if he had pointed out the particular passages in which the king's drunkenness is exhibited. If he means the fencing-scene, in which the bowls of wine are brought upon the stage, we must be of opinion that his observation is very ill grounded. The reason why they are introduced is plain, to poison Hamlet; and the king drinks but twice. The truth is, Shakespeare is so far from representing the king as a drunkard; that he leaves him more sober than he found him; for Saxo Grammaticus, if we remember right, has put him and all his courtiers to death at a drunken bout. Drinking, in the northern countries, till lately, was scarcely esteemed a vice; and if we look into Homer and other antients, we shall perhaps find Achilles, and even the *pious* Æneas, on solemn occasions, as great drunkards as his Danish majesty appears to be on the stage.

One of the passages that can justify Mr. Johnson in supposing the Danish usurper to have been exposed in the scene as a drunkard; is that wherein Hamlet wishes to kill him when he is dead drunk; but this cannot amount to a proof that Shakespeare, as Mr. Johnson alleges, intended to render the tyrant contemptible by bringing him upon the stage in a state of intoxication. It expresses only Hamlet's desire to cut the monster off, *should he find him in such a condition*. It is true that in the seventh scene of the first act Hamlet accuses him of drunkenness, but Horatio, who we must suppose to be acquainted with the manners of the court, asks him whether it is a custom. Hamlet replies it is, and common to the nation. If so, the king is a drunkard in a political compliance with the manners of his people, in the same sense as our kings of England, before
the

the present reign, may be called gamesters because they used to play at hazard every Twelfth-night.

Mr. Johnson informs us, that Shakespeare wanting a buffoon, went into the senate house for one, and that Dennis is offended that Menenius, a Roman senator, should play the buffoon. The editor gives his poet up on this head; and the only apology he makes for him is, that 'these are the petty cavils of petty minds,' a most Laconic apology, and such as may be urged in answer to any question. But the truth is, Menenius is no buffoon. He is a good patriot, with a warm heart to his friend as well as country; and was remarkable for having a peculiar method of accosting the Roman people in their own language. His family was plebeian, and being a man of sense, the senate thought him the most proper agent to bring the people off from their secession; which he actually did by his plain humorous manner of speaking. Shakespeare has not perhaps in all his plays stuck closer to the truth of history, than he has in the character of Menenius. *Introitus* (says Livy, speaking of him) *in castra, prisco illo dicendi & horrido modo, nihil aliud, quam hec narrasse fertur.* Mr. Johnson is too good a classical scholar to be ignorant that the word *horridus* is of a very different signification from *horrens*, or *horrendus*, and that it signifies plain, rough, homely, artless; in short, the very character that Shakespeare exhibits in Menenius. He was the Sir Thomas More of Rome.

'A poet (says our editor) overlooks the casual distinction of country and condition, as a painter, satisfied with the figure, neglects the drapery.' Mr. Johnson is, we find, not always happy in his comparisons and allusions; and we believe he will be puzzled to produce an instance of any eminent painter ever neglecting the drapery of his figures, if he intended they should be clothed. In our own time, we have known painters so careful of their draperies, that they have employed the best artists in that branch of painting to execute them, if they either had not time, or thought themselves unequal to the task.

Mr. Johnson says, 'that Shakespeare's plays are not, in the rigorous and critical sense, either tragedies or comedies, but compositions of a distinct kind.' Tho' we admit this position, yet we cannot agree with the editor as to the sources of that immense pleasure which the works of Shakespeare afford. Any man of common understanding, if Mr. Johnson's character is just, might have been as happy in the drama as Shakespeare. He needed only take a walk from Hyde-Park Corner to Limehouse; visit the undertakers, the coffee-houses, the taverns, and brothels in his way; look in at the Royal

Exchange, the Alley, and Lombard-Street: and after passing through Wapping, have reduced all that he had seen and heard into a drama. We can safely appeal to every candid reader, whether the Shakespeare the editor has described, has done more. Has he combined his dialogue with those secret charms of wit and humour which the most accurate observations in life cannot communicate; and which have their source in genius alone? Is the page of Shakespeare to be treated like that of a daily news-paper, as containing little more than a series of births and deaths, marriages, murders and misfortunes, bankruptcies and executions?

'Shakespeare's tragedy, says Mr. Johnson, seems to be skill, and his comedy instinct.' Let the next of kin to Shakespeare's poetry lodge an appeal at the tribunal of human feeling against the first part of this partial sentence. We imagine we see the public indignation backing the appeal, and bringing all the great characters in Shakespeare's tragedies as evidences in its support. Our limits will not admit our expatiating on this head, yet we think we can safely leave Shakespeare's cause to the verdict of any man, who has not read himself out of a true taste for nature, and who has not studied himself into a disregard of the human passions. Such a reader smother the glow of passion under the embers of learning.

'Shakespeare, continues our editor, sacrifices virtue to convenience, and is so much more careful to please than to instruct, that he seems to write without any moral purpose.' If Shakespeare was so itinerant and desultory a writer as Mr. Johnson describes him, how could he do otherwise? If, where he most excels, to use Mr. Johnson's words, 'the successive evolutions of the design sometimes produce seriousness and sorrow, and sometimes levity and laughter;' what are we to expect but that effect which our editor has made a capital article in the impeachment, we had almost said indictment, of his original? Mr. Johnson's succeeding articles in the same charge, are so much beyond what the greatest enemies of his author have ever urged to his dispraise, that we cannot think him in earnest.—'That Shakespeare has meannesses, which we now-a-days call faults, cannot be denied; but even those meannesses have often their *acumina*, and are so incorporated with the character, that what in others would appear flat, in him becomes laughable. Even those quibbles, to which, his editor says, he sacrificed every thing, serve at least, like humorous prints, to hide the bare places in a wall, elsewhere covered with the noblest and most pleasing images that painting can produce. But this we only speak in general; for we shall not much differ with Mr. Johnson, if he should think that nakedness
would

would, in his author, be sometimes preferable to such ornaments; that he himself condemned them; and that he used them only, either in complaisance to the taste of the times, or to fill up vacancies, where he was exhausted by a waste of more valuable spirit.—It is with reluctance we review the questionable parts of a preface which has many excellencies to recommend it; but we think Mr. Johnson, to preserve the character of impartiality, has often thrown the blemishes of his author in too odious a light, as some divines have given so much strength to the arguments of the atheist, that their own reasoning appears weak when they attempt to confute them.

Though Mr. Johnson, in characterizing his author, has been *immoderately* moderate; yet it is with pleasure we give our readers the following quotations from his preface.

‘ To the unities of time and place he has shewn no regard, and perhaps a nearer view of the principles on which they stand will diminish their value, and withdraw from them the veneration which, from the time of Corneille, they have very generally received, by discovering that they have given more trouble to the poet, than pleasure to the auditor.

‘ The necessity of observing the unities of time and place arises from the supposed necessity of making the drama credible. The critics hold it impossible, that an action of months or years can be possibly believed to pass in three hours; or that the spectator can suppose himself to sit in the theatre, while ambassadors go and return between distant kings, while armies are levied and towns besieged, while an exile wanders and returns, or till he whom they saw courting his mistress, shall lament the untimely fall of his son. The mind revolts from evident falsehood, and fiction loses its force when it departs from the resemblance of reality.

‘ From the narrow limitation of time necessarily arises the contraction of place. The spectator, who knows that he saw the first act at Alexandria, cannot suppose that he sees the next at Rome, at a distance to which not the dragons of Medea could, in so short a time, have transported him; he knows with certainty that he has not changed his place; and he knows that place cannot change itself; that what was a house cannot become a plain; that what was Thebes can never be Persepolis.

‘ Such is the triumphant language with which a critic exults over the misery of an irregular poet, and exults commonly without resistance or reply. It is time therefore to tell him, by the authority of Shakspeare, that he assumes, as an unquestionable principle, a position, which, while his breath is forming it into words, his understanding pronounces to be false.

It

It is false, that any representation is mistaken for reality; that any dramattick fable in its materiality was ever credible, or, for a single moment, was ever credited.

‘ The objection arising from the impossibility of passing the first hour at Alexandria, and the next at Rome, supposes, that when the play opens the spectator really imagines himself at Alexandria, and believes that his walk to the theatre has been a voyage to Egypt, and that he lives in the days of Anthony and Cleopatra. Surely he that imagines this may imagine more. He that can take the stage at one time for the palace of the Ptolemies, may take it in half an hour for the promontory of Actium. Delusion, if delusion be admitted, has no certain limitation; if the spectator can be once persuaded, that his old acquaintance are Alexander and Cæsar, that a room illuminated with candles is the plain of Pharsalia, or the bank of the Granicus, he is in a state of elevation above the reach of reason, or of truth, and from the heights of empyrean poetry may despise the circumscriptions of terrestrial nature. There is no reason why a mind thus wandering in extasy should count the clock, or why an hour should be a century in that calcutere of the brains that can make the stage a field.

‘ The truth is, that the spectators are always in their senses, and know, from the first act to the last, that the stage is only a stage, and that the players are only players. They come to hear a certain number of lines recited with just gesture and elegant modulation. The lines relate to some action, and an action must be in some place; but the different actions that compleat a story may be in places very remote from each other; and where is the absurdity of allowing that space to represent Athens, and then Sicily, which was always known to be neither Sicily nor Athens, but a modern theatre.

‘ Imitations produce pain or pleasure, not because they are mistaken for realities, but because they bring realities to mind. When the imagination is recreated by a painted landscape, the trees are not supposed capable to give us shade, or the fountains coolness; but we consider, how we should be pleased with such fountains playing beside us, and such woods waving over us. We are agitated in reading the history of Henry the Fifth, yet no man takes his book for the field of Agincourt. A dramattick exhibition is a book recited with concomitants that encrease or diminish its effect.’

Though these quotations are worthy of Mr. Johnson's pen, yet we cannot so readily assent to what follows. ‘ Familiar comedy is often more powerful on the theatre, than in the page; imperial tragedy is always less. The humour of Petruchio may be heightened by grimace; but what voice or what gesture can hope

to add dignity or force to the soliloquy of Cato?' We shall not animadvert on the word *imperial* opposed to *familiar*; and we agree with Mr. Johnson, that the soliloquy in Cato is not to be meliorated by action. We think, however, the editor to be defective in precision, when he brings his example from Addison instead of Shakespeare; and are of opinion that many characters of his *imperial* tragedy may be meliorated, nay, that they are explained by action. To give an instance out of a thousand equally pertinent: Can any reader imagine, that when Iago is endeavouring to convince Othello of his wife's disloyalty, he peruses the scene with as much pleasure as he could have felt in seeing Booth act it? When Othello catches Iago by the throat, that inimitable actor's voice went through all the scale of rage, first choaked, low and tremulous, then rising by just gradations; but when it came to a climax, or what we may call the diapason of passion, his modulations brought forth feelings unknown to reading. They who have seen Booth, if they are judges, can bear testimony to the truth of our assertion; nor are we afraid to pronounce, that Shakespeare's Lear and Macbeth would receive great beauties from an actor who could join Booth's judgment to his execution.

Mr. Johnson's distinction between Shakespeare and Addison is not new. A certain writer, thirty years ago, observed, that the famous soliloquy of Cato 'is that of a scholar, a philosopher, and a man of virtue: all the sentiments of such a speech are to be acquired by instruction, by reading, by conversation; Cato talks the language of the porch and academy. Hamlet, on the other hand, speaks that of the human heart.'* We think the editor might have opposed Hamlet with more propriety than Othello to Cato.

Did Ben Johnson really say, that Shakespeare 'had small Latin, and as little Greek?'—If he did, we do not believe him.—The evidences that can be brought from his works are too numerous and too strong to convince us, that Johnson's testimony of Shakespeare, in this respect, cannot be relied on. Perhaps it would be no difficult matter to prove, from unexceptionable cotemporary evidence, that a *livor* towards Shakespeare was rankling in Ben Johnson's breast, even when he was most profuse in his praises.

Few objections lie to the remaining part of this preface. Perhaps Mr. Johnson is mistaken in pronouncing so peremptorily, that before *Shakespeare* no English writer, except Chaucer, shewed life in its natural colours; but this is a fact easily ascertained. We cannot embrace the opinion which Mr. Johnson seems to adopt, that a high birth and affluent circumstances

would

would have been of service to his author. We entertain some doubts with regard to the editor's application of the word *celebrity*. If it is coined from the Latin *celebritas*, we think it is misapplied: *celebritas*, whatever Latin dictionaries may say to the contrary, means no more than *frequentation*. *Celebritas mihi odio est*, says Cicero, *I hate a crowd*; *celebritas viæ*, a *thronged road*; with a thousand other instances, confirm what we say. A *celebrity* at Oxford or Cambridge is a proper expression; but we can scarcely agree to 'the short *celebrity* of the following generations of wit.' We must likewise differ from Mr. Johnson, and all the modern editors of Shakespeare, as to the corruption of the antient editions of his works; for we firmly believe, that a true knowledge of his language would prove them to be less faulty than any which have appeared since, of which we can produce many undeniable specimens.

[*To be continued.*]

ART. II. *A Review of Dr. Johnson's new Edition of Shakespeare: In which the Ignorance, or Inattention, of that Editor is exposed, and the Poet defended from the Persecution of his Commentators.*
By W. Kenrick. 8vo. Pr. 3 s. Payne.

MR. Kenrick seems to have adopted the more than barbarous notion of the Tartars, that by killing a man of eminence he becomes possessed of all his good qualities. But in this he is not singular.—Mr. Pope attacked the former editors of Shakespeare; but did it like a gentleman: Theobald assaulted Pope like a Russian: Warburton, who, notwithstanding all the public prepossession that lies against him, understood Shakespeare better than all his other editors put together, demolished Theobald: Hanmer stepped in as a volunteer, and claimed the *spolia opima* of Warburton, but without any manner of right to them. He was seconded by the author of the *Canons of Criticism*, who undoubtedly shewed Warburton's nakedness; but without any great knowledge of his author. Mr. Johnson, in making ghosts of all who went before him, makes a ghost of himself; and Mr. Kenrick steps forth to slay this *shadow of a shade*!

We must however enter a caveat against illiberal criticism.—While it is remembered that Warburton and Johnson wrote upon Shakespeare, we are to observe that Newton and Napier wrote upon the Revelations of St. John. But are the dotages of respectable authors to cancel all their other merits?—No.—The authors of the *Principia* and the *Logarithms* must be ever held in veneration.

Though

Though Mr. Kenrick, in his preface, discovers that his capital quarrel with Mr. Johnson is his accepting a pension. Yet we believe he would be glad of furnishing his adversary an opportunity to attack him on the same account. In this same very remarkable preface, our author has given us some anecdotes both ancient and modern.

‘ In the primitive state of society, a superiority of intellectual abilities was the foundation of all civil pre-eminence; and hence the sceptre continued to be swayed by superior wisdom through a succession of ages. The acquisitions of science and learning were held among the ancients, in no less esteem than those of conquest, and in as much greater than the possessions of royalty, as a chaplet of laurel was preferred to a coronet of mere gems and gold. Xenophon reaped more honour from his *Cyropædia*, than from the famous retreat of the ten thousand; and Cæsar still more from his commentary, than from all the military exploits recorded in it. As to the examples of modern times; to say nothing of James and Christina, lest it be objected that one was a weak man, and the other a foolish woman; we have seen the kings of Prussia and of Poland, the Alexander and the Nestor of our age, ambitious to become authors, and be made denizens of our little state. Frederick hath been more than once heard to say, he would give his crown, and Stanislaus, if he had not lost it, would have given another, to possess the scientific fame of Leibnitz, or the literary reputation of Voltaire.’

Really, Mr. Kenrick, we believe very little of what you assert in this passage, with regard either to Xenophon or to Cæsar. As to his present Prussian Majesty, it is true he is an author, (and a very indifferent one he is) but we do not think him such a fool as to have made the declaration you put into his mouth. Leibnitz stood but in the second degree of philosophy; and the fashion of Voltairism is daily and justly declining from that station, which, to the reproach of learning, religion, and common sense, it once possessed.

This Drawcansir of a Reviewer opens his work with a specimen of his critical abilities, by correcting the following passage in the *Tempest*, vol. i. p. 8.

PROS. to MIR. ‘ I have with such provision in mine art
So safely order’d that there is no soul :
No, not so much perdition as an hair
Betid to any creature in the vessel, &c.’

Tho’ we admit that Warburton’s, Theobald’s, and Johnson’s remarks on this passage are all absurd; yet, we think, our Reviewer has been ingenious enough to excel them even in absurdity

dity ; for he reads, instead of ' there is no soul,' ' there is no ill.' We will venture to say, that there is no man of plain sense in the kingdom, who could suspect a depraved reading in this passage, as it stood originally. Shakespeare says, neither more or less, than that

— ' there is no soul—viz. *perdition*—

Nay, not so much perdition as an hair,

Betid to any creature, &c.'

Well may Mr. Kenrick adopt, the clench of *ILL-BETIDE such commentators !*

We think this author's reflections upon Mr. Johnson's belief of witchcraft are illiberal, personal, and dragged in without having the least relation to his subject.—He animadverts on Mr. Johnson for retaining the old reading in the following passage, vol. i. p. 15.

ARIEL. ' Not a soul

But felt a fever of the mad, and paid

Some tricks of desperation :'

Mr. Kenrick is for substituting *a fever of the mind*. Mr. Johnson is undoubtedly right in restoring the old reading. Admitting it not to be quite idiomatical, yet it is possessed of strength sufficient to maintain its place against mere conjecture. *Ex uno disce omnes*. The rest of his review of this play is of a piece with the specimens here exhibited.—Our limits will not permit us to follow this critic through the rest of his poultry observations. His deriving the word *feodary* from the word *foedus*, a covenant, is an instance of ignorance hardly to be paralleled. The best English writers say *feodum*, instead of *feudum*. A feodary therefore is one who *owes* suit and service to his superior. Warburton's inaccuracy in spelling the word *feuda*; which is the Scottish term; instead of *feoda*, has brought our critic into a blunder. A feodary is no other than a *servant*, an *agent*; and the very instance brought by this Reviewer from *Cymbeline* confirms it; ' Art thou a *feodary* (art thou an *agent*) for this work ?'

Mr. Kenrick, in his rage of hypercriticism, gives us the following curious dissertation upon the word *warp*, in the celebrated song in *As you like it*.

' The word *warp* has been very differently used by different writers: it is used by some to mean *contract* or *shrivel*, or *turn aside*, &c. and a certain lexicographer, in his folio dictionary, quotes this very line to shew that it is used to express the effects of frost. But may we not pertinently ask him, what these effects are? Does he mean to say, that Shakespeare hath used it here in a sense different from its most general and obvious meaning?

meaning? If he does, he does not understand the poet; if he does not, he knows not how to write a dictionary. To *warp*, here means neither to *contract*, nor to *turn aside*; for the body of water in freezing is dilated, not contracted; and though the frost may arrest or stop water in its passage, I don't know that it alters its course.

'The word *waters*, indeed, doth not mean here, as some have supposed, water in the abstract, as a fluid in general; it means also neither the waving, *multitudinous*, sea, nor the rapid unfreezing rivers, but such inland pools, lakes, and other stagnant or slowly-moving pieces of water that are subject to be affected by frost. Now, it is well known that the surface of such *waters*, as is here meant, so long as they remain fluid, i. e. unfrozen, is apparently a perfect plane; whereas when they are frozen, this surface deviates from its exact flatness, or *warps*. This is peculiarly remarkable in small ponds, the surface of which, when frozen, forms a regular concave; the ice on the sides rising higher than that in the middle. Thus we see that Shakespeare need not to be obliged to any lexicographer for admitting the latitude of his expression, as he here uses the word *warp* in its primitive and most general signification; to make a thing *cast* or *bend*, as boards do when they are cut before they are thoroughly dry, or when they are put to the fire.'

What a pity it is that this whole display of critical and natural knowledge should be entirely thrown away; since nothing is more certain, than that Shakespeare meant no more by *warping*, but *fixing* or *freezing* the waters. The allusion is drawn from the operation of weavers, who *warp*, that is, *fix* their worsted or yarn in their looms before they work it.

Mr. Kenrick's changing *Hyen* for *Hyad*, in Rosalind's speech in *As you like it*, is one of the most ingenious pieces of absurdity we have seen. The metaphor, as it stands in the original, is not indeed very happy; but if Pliny and the ancients conveyed to the moderns a notion that the Hyæna could imitate a man's voice so well as to call him out by his name, and then devour him; why may not the Hyæna laugh as well as speak? We are however mistaken, if the laughing of the Hyæna, as well as the tears of the Crocodile, is not mentioned by some of the old travellers.—After all Mr. Kenrick's exultations at the discovery of the meaning of the word *l'envey*, in *Love's Labour lost*, his etymology is but fantastical; nor is it justified by the *Trevoux Dictionary*, which seems to be the *ne plus ultra* of his French learning. We shall give him credit for his retaining the word *knot* in the same play; but we see no authority he has for supposing the king to be a wounded knot, or bird, so called. When we reflect, that he steps aside and con-

ceals himself in a bush, while he discovers the lovers, so as to be as invisible as a *gnat*, the badness of the rhimes is removed by reading *gnat* instead of *knot*; but this is mere conjecture.

Mr. Kenrick triumphs most unmercifully over Mr. Johnson's notes on the following passage in the *Winter's Tale*:

How would he look to see his work, so noble,
Vilely bound up!

We agree with him that Mr. Johnson's is indeed a most vile note; but a man of honour, spirit, or virtue, would be chronicled to all eternity for a duncie, rather than be guilty of the illiberal personal abuse of Mr. Johnson, with which he has filled up the remaining part of this article. In the same play, the clown makes use of the following expression, 'Advocate's the court-word for a pheasant.' Mr. Kenrick is of opinion, that instead of *pheasant*, we ought to read *present*. We own this is not an intolerable conjecture, tho' we have some suspicion that Shakespeare might have an allusion to the French word *faisant*.—In *Twelfth Night*, Sir Toby says to Sir Andrew, 'Why dost thou not go to church in a galliard, and come home in a coranto? My very walk should be a jig! I would not so much as make water, but in a sink-a-pace.' 'The conceit, says he, of making water in a sink-a-pace, is so low and vile, that I cannot give into the notion that Shakespeare, fond as he seems of punning and playing upon words, was the author of it.' We can find no manner of conceit, punning, or playing, in the words. Even so late as our own time, the term *sink-a-pace* was made use of by dancing-masters, when they were teaching the courant, or the minuet. The *sink* means the inflection of the knee that is necessary in those dances. We will not, however, quarrel with Mr. Kenrick, if he should boldly restore the *cinq-pace*.

We cannot afford any farther room for animadversions upon this hypercritical production of a writer who seems to understand at least as little of Shakespeare as Mr. Johnson. The groping about for the sense in a few particular passages, as the Reviser of Shakespeare's text and the Reviewer of Johnson have done, is playing at blind-man's-buff with that great author. To retrieve his language, and to fix his expressions to the meaning they bore in his days, is the best service that can be now done to the memory of Shakespeare. It is a kind of criticism that can admit of no dispute; because we can venture to appeal to living authorities for ascertaining the meaning of almost every word which Shakespeare's commentators, editors, and annotators, have given up as desperate.

II. *The Divine Legation of Moses demonstrated. In nine Books. The Fourth Edition, corrected and enlarged. By William, Lord Bishop of Gloucester. Five Vols. 8vo., Pr. 5s. each. Millar.*

AS the author has now completed this voluminous work, we shall lay before our readers a distinct view of the *argument* by which he undertakes to demonstrate the divine legation of Moses. This, we apprehend, will be more useful than any particular account of this new edition; and will not be disagreeable to those who want to gain an idea of this elaborate demonstration without the trouble of attending the author through all the remote and dark corners of antiquity, and the tedious process of these 'mysterious volumes.'

We shall not interrupt the author's train of reasoning by many remarks. This work has been the subject of controversy for several years; and, in the learned world, its *merit* is sufficiently known.

Take his lordship's account of the argument.

'In reading the law and history of the Jews, with all the attention I could give to them, amongst the many circumstances peculiar to that amazing dispensation (from several of which, as I conceive, the divinity of its original may be fairly proved) these two particulars most forcibly struck my observation, The omission of the doctrine of a Future State, and the administration of an Extraordinary Providence. As unaccountable as the first circumstance appeared when considered separately and alone, yet when set against the other, and their mutual relations examined and compared, the *omission* was not only well explained, but was found to be an invincible medium for the proof of the divine legation of Moses: which, as unbelievers had been long accustomed to decry from this very circumstance, I chose it preferably to any other. The argument appeared to me in a supreme degree strong and simple, and not needing many words to enforce it, or, when enforced, to make it well understood.'

'Religion hath always been held necessary to the support of civil society, because human laws alone are ineffectual to restrain men from evil, with a force sufficient to carry on the affairs of public regimen: and (under the common dispensation of Providence) a future state of rewards and punishments is confessed to be as necessary to the support of religion, because nothing else can remove the objections to God's moral government under a providence so apparently unequal; whose phenomena are apt to disturb the serious professors of religion with doubts and suspicions concerning it, as it is of the essence

of religious profession to believe, ‘that God is a rewarder of them that diligently seek him.’

‘Moses, who instituted a religion and a republic, and incorporated them into one another, stands single * amongst ancient and modern lawgivers, in teaching a religion, without the sanction, or even so much as the mention of a future state of rewards and punishments. The same Moses, with a singularity as great, by uniting the religion and civil community of the Jews into one incorporated body, made God, by natural consequence, their supreme civil magistrate, whereby the form of government arising from thence became truly and essentially a theocracy. But as the administration of government necessarily follows its form, that before us could be no other than an extraordinary or equal providence. And such indeed not only the Jewish lawgiver himself, but all the succeeding rulers and prophets of this republic have invariably represented it to be. In the mean time, no lawgiver or founder of religion amongst any other people ever promised so singular a distinction; no historian ever dared to record so remarkable a prerogative.

‘This being the true and acknowledged state of the case; whenever the unbeliever attempts to disprove, and the advocate of religion to support, the divinity of the Mosaic dispensation, the obvious question (if each be willing to bring it to a speedy decision) will be, “Whether the extraordinary providence thus prophetically promised, and afterwards historically recorded to be performed, was real or pretended only?”

‘We believers hold that it was real: and I, as an advocate for revelation, undertake to prove it was so; employing for this purpose, as my medium, the omission of a future state of rewards and punishments. The argument stands thus:

‘If religion be necessary to civil government, and if religion cannot subsist, under the common dispensation of Providence, without a future state of rewards and punishments, so consummate a lawgiver would never have neglected to inculcate the belief of such a state, had he not been well assured that an extraordinary providence was indeed to be administered over his

* Few writers, except our author in support of a favourite notion, would undertake to prove that Moses ‘stands single among ancient and modern lawgivers in teaching a religion without the sanction of a future state;’ or that Zaleucus, Charondas, and all the other pagan legislators have said *more* to this effect than Moses. On this pillar his whole structure depends, and yet it is only, perhaps,

‘The baseless fabric of a vision.’

people :

people: or were it possible he had been so infatuated, the impotency of a religion wanting a future state, must very soon have concluded in the destruction of his republic: yet nevertheless it flourished and continued sovereign for many ages.

‘ These two proofs of the proposition (that an extraordinary providence was really administered) drawn from the thing omitted and the person omitting, may be reduced to the following syllogisms.

‘ I. Whatsoever religion and society have no future state for their support, must be supported by an extraordinary providence.

‘ The Jewish religion and society had no future state for their support :

‘ Therefore the Jewish religion and society were supported by an extraordinary providence.

‘ And again,

II. The ancient lawgivers universally believed, that a religion without a future state could be supported only by an extraordinary providence.

‘ Moses, an ancient lawgiver, learned in all the wisdom of the Egyptians, (the principal branch of which wisdom was inculcating the doctrine of a future state) instituted such a religion :

‘ Therefore Moses believed that his religion was supported by an extraordinary providence.

‘ This is the argument of the Divine Legation ; plain, simple and convincing, in the opinion of the author ; a paradox, in the representation of his adversaries : attempts of this nature being still attended with the fortune they have long undergone. William of Newbourg, speaking of Gregory the VIII. tells us, that he was, “ *Vir plane & sapientiæ et vitæ sinceritate conspicuus, æmulationem dei habens in omnibus secundum scientiam ; et superstitiosarum consuetudinum quarum in ecclesia per quorundam rusticam simplicitatem citra scripturarum auctoritatem multitudo inolevit, reprehensor acerrimus.*” Unde a quibusdam minus discretis putatus est turbato per nimium abstinenciam cerebro delirare.” This curious passage shews what hath been, and what is likely to be, the fate of all opposers of foolish and superstitious practices and opinions, when opposers are most wanted, that is to say, to be thought mad. Only one sees there was this difference between William’s age and our own. In the time of good Gregory, they were the people of least discretion who passed this judgment on every reformer’s headpiece ; whereas in our times, they are the more discreet who have made this discovery.

‘ Our author’s adversaries proved to be of two sorts, Free-thinkers and Systematical Divines. Those denied the major of

the two syllogisms; these, the minor: yet one could not be done without contradicting the universal voice of antiquity; nor the other, without explaining away the sense, as well as letter, of sacred scripture. Had it not been for this odd combination, my *Demonstration of the Divine Légation of Moses* had not only been as strong but as short too as any of Euclid's: whose theorems, as Hobbes somewhere observes, should they ever happen to be connected with the passions and interests of men, would soon become as much matter of dispute and contradiction as any moral or theological proposition whatsoever.

‘ It was not long, therefore, before I found that the discovery of this important truth would engage me in a full dilucidation of the three following propositions.

‘ 1. “That inculcating the doctrine of a future state of rewards and punishments, is necessary to the well being of civil society.”

2. “That all mankind, especially the most wise and learned nations of antiquity, have concurred in believing and teaching, that this doctrine was of such use to civil society.”

“3. That the doctrine of a future state of rewards and punishments is not to be found in, nor did make part of, the Mosaic dispensation.”

— Neither a short nor an easy task. The two first requiring a severe search into the religion, the politics and the philosophy of ancient times: and the latter, a minute examination into the nature and genius of the Hebrew constitution.

‘ To the first part of this enquiry, therefore, I assigned the first volume of this work; and to the other, the second.

‘ 1. The first volume begins with proving the major of the first syllogism, That whatsoever religion and society have no future state for their support, must be supported by an extraordinary providence. In order to which, the first proposition was to be enforced, That the inculcating the doctrine of a future state of rewards and punishments is necessary to the well-being of society.

‘ This is done in the following manner—By shewing that civil society, which was instituted as a remedy against force and injustice, falls short, in many instances, of its effects—as it cannot, by its own proper force, provide for the observance of above one third part of moral duties; and, of that third, but imperfectly: and further, which is a matter of still greater importance, that it totally wants the first, of those two great hinges on which government is supposed to turn, and without which it cannot be carried on, namely reward and punishment. Some other coercive power was therefore to be added to civil society, to supply its wants and imperfections. This power is shewn to be no other than religion; which, teaching the just

government of the Deity, provides for all the natural deficiencies of civil society. But this government, it is seen, can be no otherwise supported than by the general belief of a future state ; or of an extraordinary providence, that is, by a dispensation of things very different from what we see administered at present.

‘ This being proved, the discourse proceeds to remove objections.—The reader observes, that the steps and gradations of this capital truth advance thus,—A future state is necessary as it supports religion—religion is necessary as it supports morality—And morality as it supports (though it be reciprocally supported by) civil society, which only can procure such accommodations of life as man’s nature requires. Hence I concluded, that the doctrine of a future state was necessary to civil society, under the present administration of Providence.

‘ Now there are various kinds or rather degrees of liberalism. Some, though they own morality to be necessary to society, yet deny religion to be necessary. Others again, deny it even to morality.—As both equally attempt to break the chain of my reasoning, both come equally under my examination. And, opportunely for my purpose, a great name in the first instance, and a great book, in the second, invited me to this entertainment.

‘ 1. The famous M. Bayle had attempted to prove, that religion was not necessary to society ; and that, simple morality, as distinguished from religion, might well supply its place; which morality too, an atheist might completely possess. His arguments in support of these propositions I have carefully examined : and having occasion, when I came to the last of them, to enquire into the true foundation of morality, I state all its pretences, consider all its advantages, and shew that obligation properly so called, proceeds from will, and from will only. This enquiry was directly to my point, as the result of it proves that the morality of the atheist must be without any true foundation, and consequently weak and unstable. It had a further propriety, as the religion, whose divine original I am here attempting to demonstrate, has founded moral obligation in will only ; and had a peculiar expediency likewise, as it is become the fashion of the times to seek for this foundation any where but there where religion has placed it.

‘ 2. But Mandeville, the author of *The Fable of the Bees*, went a large step further ; and pretended to prove that morality was so far from being necessary to society, that it was *vice* and not *virtue* which rendered states flourishing and happy. This execrable doctrine, that would cut away my argument by the roots, was presented to the people with much laboured art and plausible insinuation. It was necessary therefore to con-

fute and expose it. This I have done with the same care, but with better faith than it was enforced.

‘ In this manner I endeavoured to prove the major proposition of the first syllogism: and with this, the first book of *the Divine Legation of Moses* concludes.

‘ II. The second book begins with establishing the major of the second syllogism, That the ancient lawgivers universally believed that a religion without a future state could be supported only by an extraordinary providence. In order to which, the second proposition was to be enforced, That all mankind, especially the most wise and learned nations of antiquity, have concurred in believing and teaching, that the doctrine of a future state was necessary to the well-being of civil society.

‘ The proof of this proposition divides itself into two parts—The conduct of the lawgivers; and the opinion of the philosophers.

‘ The first part is the subject of the present book; as the second part is of the following.

‘ In proving this proposition from the conduct of the lawgivers, I shew,

‘ 1. Their care to propagate religion in general, 1. As it appears from the effects, the state of religion every where in the civilized world. 2. As it appears from the cause, such as their universal pretence to inspiration, in order to instil the belief of the divine superintendency over human affairs; and such as their universal practice in prefacing their laws, in order to establish the belief of that superintendency. And here it should be observed, that in proving their care to propagate religion in general, I prove their care to propagate the doctrine of a future state of rewards and punishments; since there never was a formed religion in the world, the Jewish excepted, of which this doctrine did not make an essential part.

‘ 2. But I shew in the second place, their care to propagate this doctrine, with more than common attention and assiduity. And as the most effectual method they employed to this end was, the institution of the Mysteries, a large account is given of their rise and progress, from Egypt into Greece, and from thence, throughout the civilized world. I have attempted to discover the ANIOPPHTA, or hidden doctrines of these mysteries, which were the unity of the godhead and the error of the grosser polytheism, namely, the worship of dead men, deified. This discovery not only confirms all that is advanced, concerning the rise, progress, and order of the several species of idolatry, but clears up and rectifies much embarrass and mistake even of the most celebrated moderns, such as Cudworth, Stillingfleet, Prideaux, Newton, &c. who,

con-

contrary to the tenour of holy scripture, in order to do imaginary honour to religion, have ventured to maintain, that ‘the one true God was generally known and worshipped in the pagan world;’ for, finding many, in divers countries, speaking of the one true God, they concluded, that he must needs have a national worship. Now the discovery of the ἀπορρήτα of the mysteries enables us to explain the perfect consistency between sacred and prophane antiquity; which left to speak for themselves concur to inform us of this plain and consistent truth, “That the doctrine of the one true God, was indeed taught in all places, but as a profound secret, to the few, in the celebration of their mysterious rites; while, in the land of Judæa alone, he had a public and national worship.” For to the “Hebrew people alone, (as Eusebius expresses it) was reserved the honour of being initiated into the knowledge of the Creator of all things.” And of this difference, God himself speaks by the prophet, “I have not spoken in secret, in a dark place of the earth*.” And the holy apostle Paul informs us of the consequence of that mysterious manner of teaching the true God amongst the pagan nations, that when, by this means, they came to the knowledge of him, “they glorified him not as God †.”

‘To confirm and illustrate my account of the mysteries, I subjoin a dissertation on the sixth book of Virgil’s *Æneis*; and another on the *Metamorphosis* of Apuleius. The first of which books, is shewn to be one continued description of the Eleusinian Mysteries; and the other to be purposely written to recommend the use and efficacy of the pagan mysteries in general †.

‘And here the attentive reader will observe, that throughout the course of this whole argument, on the conduct of the ancient lawgivers, it appears, that all the fundamental principles of their policy were borrowed from Egypt. A truth which will be made greatly subservient to the minor of the second syllogism; that Moses, though learned in all the wisdom of Egypt, yet instituted the Jewish religion and society without a future state.

‘From this, and from what has been said above of moral obligation, the intelligent reader will perceive, that throughout

* Isaiah xlv. 19. † Rom. i. 21.

† It is generally, and perhaps with reason, supposed that the *Metamorphosis* of Apuleius is only a romance, or a satire on the disorders with which the magicians, priests, panders, thieves, &c. filled the world at that time. Vid. Apul. in Prol. Macrobi. in Som. Scip. c. 2. Barthii Adver. l. 51. c. 11. &c.

the Divine Legation, I have all along endeavoured to select for my purpose such kind of arguments, in support of the particular question in hand, as may, at the same time, illustrate the truth of revelation in general, or serve as principles to proceed upon in the progress of the present argument. Of which will be given, as occasion serves, several other instances in the course of this review.—And now having shewn the legislators care to propagate religion in general, and the doctrine of a future state of rewards and punishments in particular (in which is seen their sense of the inseparable connexion between them) I go on, to explain the contrivances they employed to perpetuate the knowledge and influence of them: by which it appears that, in their opinion, religion was not a temporary expedient, useful only to secure their own power and authority, but a necessary support to civil society itself.

1. The first instance of this care was, as we shew, their establishing a national religion, protected by the laws of the state, in all places where they were concerned. But as men, ignorant of true religion, could hardly avoid falling into mistakes in contriving the mode of this establishment, I have therefore (the subject of my work being no idle speculation, but such an one as affects us in our highest interests, as men and citizens) attempted to deliver the true theory of the alliance between church and state, as the best defence of the justice and equity of an established religion.

2. The second instance of their care, I shew to have been the allowance of a general toleration; which as it would, for the like reason, be as imperfectly framed as an establishment, I have ventured to give the true theory of that likewise. The ancient lawgiver contrived to establish one mode of religion, by allying it to the state, for the sake of its duration: he tolerated other modes of it, for the sake of their influence, for a religion forced upon man, has none; and the lawgiver concerns himself with religion only for the sake of its influence.—Discouraging upon this subject, I was naturally led to vindicate true religion from an aspersions of infidelity: where, I shew, that the first persecution for religion was not that which was committed, but that which was undergone by the Christian church: and that the ill success attending its propagation amongst barbarous nations in our times, is altogether owing to the preposterous method employed for that purpose.—And with this, the second book of the Divine Legation concludes.

III. The third book goes on in supporting the major of the second syllogism, by the opinions of the philosophers. For as the great waste and ravages of time have destroyed most of the monuments of ancient legislation, I held it not improper to strengthen

strengthen my position of the sense of their lawgivers, by that of their sages and philosophers. In this is shewn,

‘ 1. From their own words, the conviction they in general had of the necessity of the doctrine of a future state of rewards and punishments to civil society. And, to set this conviction in the strongest light, I endeavour to prove, that even such of them (viz. the several sects of Grecian philosophers) who did not believe a future state of rewards and punishments, did yet, for the sake of society, diligently teach and propagate it.—That they taught it, is confessed; that they did not believe it, was my business to prove: which I have done by shewing, 1. That they all thought it lawful to say one thing and think another. 2. That they constantly practised what they thus thought to be lawful: and, 3. That they practised it on the very doctrine in question.—To explain and verify the two first of these assertions, I had occasion to inquire into the rise, progress, perfection, decline, and genius of the ancient Greek philosophy, under all its several divisions. In which (as its rise and progress are shewn to have been from Egypt) still more materials are laid in for enforcing the minor proposition of the second syllogism.—I then proceed to a more particular enquiry into the sentiments of each sect of philosophy, on this point; and shew, from the character and genius of each school, and from the writings of each man, that none of them did indeed believe the doctrine of a future state of rewards and punishments. At the same time it appears, from almost every proof brought for this purpose, that they all thought the doctrine to be of the highest utility to the state.—Here, in examining the philosophy of Pythagoras, the subject led me to consider his so celebrated Metempsychosis; in which, I take occasion to speak of the origin of the pagan fables, and the nature of the Metamorphosis of Ovid, here shewn to be a popular history of Providence, very regularly and artfully deduced from the most early times to his own: From the whole I draw this conclusion, “that Pythagoras, who so sedulously propagated this species of a future state of rewards and punishments (the Metempsychosis) that he was thought by some to be author of it, considered it only as a commodious fable to restrain the unruly populace.”

‘ 2. To support this fact it is shewn, in the next place, that these philosophers not only *did not*, but that they *could not* possibly believe the doctrine of a future state of rewards and punishments, because the belief of it contradicted two metaphysical principles universally held and believed by them, concerning the nature of God and of the soul; which were, that “the Deity could not hurt any one;” and that “the soul was

part

part of the substance of the Deity, and resolvable again into him." In explaining and verifying their reception of this latter principle, I take occasion to speak of its original; which, I prove, was Grecian and not Egyptian; as appears from the genius and character of the two philosophies; though the spurious books going under the name of Hermes, but indeed written by the later Platonists, would persuade us to the contrary. The use of this inquiry likewise (i. e. concerning the origin of this principle) will be seen when we come to settle the character of Moses, as aforesaid.—But, with regard to the belief of the philosophers on both points, besides the direct and principal use of it, for the support of the major of the second syllogism, it hath (as I said before, it was contrived my arguments should have) two further uses; the one, to serve as a principle in the progress of my general argument; the other, to illustrate the truth of revelation in general. For, 1st, it will be a sufficient answer to that solution of the deists, (to be considered hereafter) that "Moses did not teach the doctrine of a future state because he did not believe it," since it is shewn by the strongest evidence, that the not believing a doctrine so useful to society, was esteemed no reason why the legislator should not propagate it. 2. It is a convincing proof of the expediency of the Gospel of Jesus, that the sages of Greece, with whom all the wisdom of the wise was supposed to be deposited, had philosophised themselves out of one of the most evident and useful truths with which mankind has any concern; and a full justification of the severity with which the holy apostles always speak of the philosophers and the philosophy of Greece, since it is hereby seen to be directed only against these pernicious principles; and not, as deists and fanatics concur to represent it, a condemnation of human learning in general.

3. But as now, it might be objected, "that by this representation, we lose on the one hand what we gain on the other; and that while we shew the expediency of the gospel, we run a risque of discrediting its reasonableness; for that nothing can bear harder upon this latter quality, than that the best and wisest persons of antiquity did not believe that which the gospel was sent to propagate, namely, the doctrine of a future state of rewards and punishments." As this, I say, might be objected, we have given (besides explaining on what absurd principles their unbelief rested) a further answer; and to support this answer, shewn, that the two extremes into which divines have usually run, in representing the state and condition of revealed religion, are attended with great and real mischiefs to it; while the only view of antiquity, which yields solid advantage

vantage to the christian cause, is such an one as is here represented for the true : such an one as shews natural reason to be clear enough to perceive truth, and the necessary deductions from it when proposed, but not generally strong enough to discover it. He, who of all the pagan world best knew its force, and was in that very state in which only a true judgment could be passed, has with the greatest ingenuity confessed this truth, “*Nam neque tam est acris acies in naturis hominum et ingenii, ut res tantas quisquam, nisi monstratus possit videre; neque tanta tamen in rebus obscuritas, ut eas peritus acri vir ingenio cernat, si modo aspexerit.*” In explaining this matter, it is occasionally shewn, that the great and acknowledged superiority of the modern systems of deistical morality above the ancient, in point of excellence, is entirely owing to the unacknowledged, and perhaps unsuspected, aid of revelation.

‘ Thus the reader sees, in what manner we have endeavoured to prove the major propositions of the two syllogisms, that “*whatsoever religion and society have no future state for their support, must be supported by an extraordinary providence.*” And that, “*the ancient lawgivers universally believed, that a religion without a future state could be supported only by an extraordinary providence.*” For having shewn, that religion and society were unable, and believed to be unable to support themselves under an ordinary providence, without a future state ; if they were supported without that doctrine, it could be, and could be believed to be, only by an extraordinary providence.

‘ But now as the proof is conducted through a long detail of circumstances, shewing the absolute necessity of religion to civil society ; and the sense which all the wise and learned amongst the ancients had of that necessity ; lest this should be abused to countenance the idle and impious conceit that Religion was the invention of politicians, I concluded the third book and the volume together, with proving that the conceit is both impertinent and false.

‘ 1. Impertinent, for that, were this account of the origin of religion true, it would not follow, that the thing itself was visionary ; but, on the contrary, most real, evidently so even from that universal utility, on which this its pretended origin is supported. Indeed, against this utility, paradoxical men, or men in a paradoxical humour, have often reasoned ; such as Bayle, Plutarch, and Bacon : Their arguments are here examined : and the master sophism, which runs through the reasoning of all three, is detected and exposed.

‘ 2. False, for that, in fact, religion existed before the civil magistrate was in being. In proving this point, the matter led

me to speak of the origin of idolatry ; to distinguish the several species of it ; to adjust the order in which they arose out of one another ; and to detect the ends of the later Platonists, in their attempts to turn the whole into an allegory (in which the reasonings of a late writer, in his Letters concerning Mythology, are considered). And because the rage of allegorising had spread a total confusion over all this matter, The origin, and progress of the folly, and the various views of its sectators in supporting it, are here accounted for and explained.

‘ But my end and purpose in all this, was not barely to remove an objection against the truths delivered in this place, but to prepare a reception for those which are to follow ; for if religion were so useful to society, and yet not the invention of the magistrate, we must seek for its original in another quarter ; either from nature or revelation, or from both.

‘ Such is the subject-matter of the first volume of the Divine Legation ; which, as it was thought proper to publish separately, I contrived should not only contain a part of that general Argument, but should likewise be a compleat Treatise of itself, establishing one of the most important truths with which man has any concern ; namely, the necessity of religion for the support of civil government. And if, in support of this truth, I have entered into a long detail of some capital articles of antiquity, I presume I shall not need an apology.’

[*To be continued.*]

III. *Philosophical Transactions ; giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LIV. For the Year 1764.*
4to. Pr. 12s. sewed. Davis. [Concluded.]

ARTICLE XXXV. contains an enumeration of some new properties in conic sections, discovered by Edward Waring, M. A. Lucasian professor of the mathematics in the university of Cambridge, and F.R.S.

We have here six theorems, exhibiting some remarkable properties of the circumscribing and inscribed polygonal figures of an ellipsis : in the last of these Mr. Waring observes, that all the circumscribing cylinders of a spheroid are equal amongst themselves ; this is certainly true ; but by the words ‘ describantur elliptici cylindri,’ it should seem as if those elliptical cylinders were generated by a rotation of the circumscribing oblique parallelograms about the diameters of the ellipsis. This we think cannot possibly be the case, because it is well known that neither a spheroid itself or its circumscribing cylinder can be formed by a rotation about any other diameter than either the transverse or conjugate axis of the ellipsis.

Art. XXXVI. An account of the effects of lightning at South Weald, in Essex. By W. Heberden, M.D. F.R.S.

The whole appearance of the damage done to the parish church of South Weald, by the thunder-storm which happened on Monday June 18, 1764, Dr. Heberden says, very much favours the conjecture of that sagacious observer of nature, Dr. Franklin, who thinks it probable, that, by means of metallic rods, or wires, reaching from the roofs to the ground, any buildings may be secured from the terrible effects of lightning.

Art. XL. Observations upon the effects of lightning, with an account of the apparatus proposed to prevent its mischiefs to buildings, more particularly to powder magazines. By William Watson, M.D. F.R.S.

From this article we learn that the apparatus used at Philadelphia, for preventing the frequent mischiefs occasioned by lightning, consists either of a long iron rod, placed upon the highest part of an house, or other building; or, of a shorter rod inserted into a long wooden pole, placed in the same manner. The iron rod (mentioned by Mr. Kinnerley, pag. 95, vol. iii. of the *Philosophical Transactions*, and which probably preserved the house in Philadelphia, upon which it was placed) extended in height about nine feet and a half above a stack of chimnies, to which it was fixed; but he supposes that three or four would have been sufficient. These rods are pointed at their upper extremity. It is indifferent, which of these two are used, provided that they are of height enough to reach above the chimnies, or any other part of the edifice. Connected to, or suspended from, the metal of these, a metallic wire, generally of iron, is conducted, in the easiest and most convenient manner, to the nearest water, viz. to the well of the house, or any other water in the neighbourhood.

Art. XLI. exhibits an account of the effects of lightning on St. Bride's church, Fleet-street, on June 18, 1764. By Edward Delaval, Esq; F.R.S.

This article contains a minute and very circumstantial account of the effects of the lightning on the steeple and spire of St. Bride's church, with drawings which accurately express the parts damaged by it.

To this account Mr. Delaval has subjoined the following sensible remarks:

' In every part that is damaged, the lightning has acted as an elastic fluid, endeavouring to expand itself where it was accumulated in the metal; and the effects are exactly similar to those which would have been produced by gunpowder pent up in the same places and exploded. Amongst many other stones thrown

thrown to a considerable distance by these explosions, one weighing above seventy pounds was removed fifty yards eastward from the steeple, where it fell through the roof of a house.

‘ It is evident that these effects would have been prevented, if a sufficiently large metallic conductor had been extended from the metal at the top of the spire down to the earth, communicating with the other metallic parts of the building that lay in its way.

‘ From several observations which I made on this occasion, such a communication seems necessary in buildings of this form. The iron bars which were fixed in the stone work of the east arches were struck by the lightning, while those in the arches fronting them, on the west side of the same story, remained untouched by it. So that I do not apprehend, that a conductor communicating with the west arches only, would have preserved the opposite ones from the damage which they have suffered.

‘ When such buildings are exposed to very large clouds replete with lightning, there is no reason to imagine that they will not convey some of their contents to other metallic parts of the building, at the same time as to the metal at the top; for tho’ the conductor may be large enough to convey to the ground from the top, all the lightning that enters that part, yet, one such small conductor cannot be supposed to exhaust these immense bodies so quickly, as to disable them from striking at the same time other buildings, or other parts of the same building.

‘ A wire, or very small rod of metal, does not seem to be a canal sufficiently large to conduct so great a quantity of lightning to the earth; especially when any part of it, or of the metal communicating with it, is inclosed in the stone-work; in which case, the application of it would increase its bad effects, by conducting it to parts of the building which it might otherwise not have touched.

‘ Dr. Franklin, from observing that the filleting of gold leaf on the cover of a book conducted the charge of five large jars, reasons that a wire will be sufficient to conduct the lightning from the highest buildings to the earth.

‘ But it appears from an experiment of his own, that a much larger body of metal, when inclosed between small plates of thick looking-glass, is not sufficient to conduct a fifth part of such a charge, without being melted, and bursting to pieces the plates of glass.

‘ And it is remarkable, that in those parts of the church where the effects of the lightning are most conspicuous, the iron was inclosed in a resisting substance, similar to the glass surrounding the gold leaf in that experiment.

‘Wires, instead of conducting the lightning, have frequently been melted by the explosion. So that, I think, a conductor of metal less than six or eight inches in breadth, and a quarrer of an inch in thickness (or an equal quantity of metal in any other form that may be found more convenient) cannot with safety be depended on, where buildings are exposed to the reception of so great a quantity of lightning.

Art. XLII. is an account of the effects of lightning in Essex-street, on the 18th of June, 1764. By Thomas Lawrence, M.D.

In this article Dr. Lawrence observes, that besides the mischief done to the houses in this street, the effects of the shock were very particular on some persons. ‘A lady in the bottom house on the east side, who had left the room which looks over the river, to avoid the lightning, and sat near a window which looks directly up the street towards the north, fell from her chair; but her surprize was so great, that she cannot say whether she was thrown down by the concussion of the air, or fell by the fright. She says, she felt the lightning on her arm, and had a very odd sensation, like what she supposes people feel by the electrical shock; she further says, her arm smelt very strong of sulphur for a considerable time, though she went out of the house immediately.

‘Another lady, who lives on the west side of the street, in the house the roof of which was bulged in, as she sat on the bed, with a window open behind her which looks to the west, was thrown off the bed on a child, who sat on a chair by the bed-side. The sensation the shock gave her, was, as it were, a blow cros her shoulders.

‘My house (continues the doctor) is on the east side of the street, next door but one to that where the steps were broken and the chimney thrown down. I was at home in the fore-room on the ground-floor. I felt a greater shock and concussion in the air, than I had ever observed before from thunder. A gentleman, who was with me, says, what he felt was most like the sensation produced by the pressure of the water when a man leaps into it.’

Art. XLIII. contains an account of what appeared on opening the body of an asthmatic person. By W. Watson, M.D., F.R.S.

On opening the body of this deceased young man, it appeared, upon lifting up the sternum, that the lungs were enormously distended with air, which no pressure could force back through the wind-pipe. This air was extravasate, had burst through the extremities of the bronchia and vesicular substance, and had insinuated itself throughout the whole substance of the lungs, in which it was detained by the membrane investing them.

them. In a word, the whole substance of the lungs was in a state truly emphysematous. In several parts this air had formed large bladders, which though no pressure upon the surface of the lungs could force back; a slight incision into them permitted to escape, and caused the whole lobe to collapse.

Besides this emphysematous affection of the whole substance of the lungs, the pulmonary vein was in all its parts distended into numberless varices, many of which were of the size of the small or Lucca olive, and were distended with grumous blood. Besides these, there was a larger cyst in the right lobe of the lungs, which was filled with deep coloured ichor; this lobe adhered to the pleura in great part of its surface. The lungs in general were of a deep red colour, and here and there upon their surface beginning to sphacelate.

The figure of the heart in this subject was much altered, and was more compressed than usual; and its ventricles distended with grumous blood. Every other part of the body was in its natural state.

Art. XLIV. A letter to the marquis of Rockingham, containing some considerations to prevent lightning from doing mischief to great works, high buildings, and large magazines, from Mr. Wilson, F.R.S. and member of the Royal Academy of Sciences at Upsal.

These considerations serve to evince the utility of metallic conductors, for preventing the damage frequently done by lightning to very high and exposed buildings.

Art. XLV. *Solis defectus observatus in Collegio Romano a Patribus Societatis Jesu, die prima Aprilis, anno 1764.*

By these observations it appears, that the eclipse began at $9^h 49' 8''$, ended at $12^h 52' 49''$; the nearest distance of the centers of the sun and moon was at $11^h 18' 45''$, and the digits eclipsed $8^h 45'$.

Art. XLVI. contains a description of a new invented hygrometer, invented by James Ferguson, F.R.S.

Prefixed to this account we have a very accurate drawing of the hygrometer, whereby its construction may be readily understood.

Art. XLVI. Experiments and observations on the compressibility of water and some other fluids. By John Canton, M.A. and F.R.S.

We congratulate this gentleman upon the success of those experiments which led him to the discovery, not only of the compressibility of water, but likewise of the quantity of its compression, being well assured that, should a similar degree of accuracy ever be obtained in astronomical observations, some future transit of Venus may afford sufficient data for determining

termining the sun's parallax true to less than $\frac{1}{100}$ part of a second.

' I have found (says Mr. Canton) water to be compressed by the mean weight of the atmosphere, forty-nine parts in a million of its whole bulk.' Amazing precision! But how it should come to pass that oil of olives is less compressible than water, is a mystery we leave to be explained by Mr. Canton himself.

Art. XLVIII. contains some concise rules for computing the effects of refraction and parallax, in varying the apparent distance of the moon from the sun or star. By the reverend Nevil Maskelyne, M.A. fellow of Trinity-College, in the University of Cambridge, and F.R.S.

The rules for the abovementioned purposes contained in this article are very just, and elegantly demonstrated, and so far as they relate to the theory of astronomy, cannot possibly be objected to; but with regard to their application, we apprehend it is otherwise; because the corrections to be applied to the observations, seem expressed in terms of what is required, rather than what is given; as for example:

' To compute the contraction of the apparent distance of any two heavenly bodies by refraction; the zenith distance of both, and their distance from each other, being given nearly. Rule. Add together the tangents of half the sum, and half the difference of the zenith distances; their sum, abating 10 from the index, is the tangent of arc the first. To the tangent of arc the first, just found, add the co-tangent of half the distance of the stars; the sum, abating 10 from the index, is the tangent of arc the second. Then add together the tangent of double the first arc, the cosecant of double the second arc, and the constant logarithm of 114'', or 2,0569; the sum, abating 20 from the index, is the logarithm of the number of seconds required, by which the distance of the stars is contracted by refraction; which, therefore, added to the observed distance, gives the true distance cleared from the effect of refraction.'

We are here directed to add together the tangents of half the sum, &c. of the zenith distances: if by these Mr. Maskelyne means the true distances, it is evident the corrections are unnecessary; but if the observed distances are here to be understood, it is then as evident that the corrections (which are expressed parts of the true distance of the moon from the sun or star) are unknown, and cannot, for that reason, be applied to the observed zenith distances of the celestial bodies.

Art. XLIX. is an extract of a letter from Mr. John Winthrop, professor of mathematics, in Cambridge, New-England, to James Short, A.M. F.R.S.

Art. L. Observation of the transit of Venus, June 6, 1761, at St. John's, Newfoundland. By John Winthrop, professor of the mathematics.

Mr. Short has computed the parallaxes at the egress from Mr. Winthrop's observation, and by comparing it with an observation made at the Cape of Good-Hope, he finds the parallax of the sun resulting therefrom to be 8",25.

Art. LI. An account of the effects of lightning on three ships in the East-Indies. By Mr. Robert Veicht.

' On August 1, 1750, in the $1^{\circ} 56'$ north latitude, at $2\frac{1}{2}$ A. M. a violent clap of thunder burst, as was judged by the report, about mid-way, between the head of the mast and the body of the ship, or it might be higher, and in descending might cause that appearance, and just over it. This made the ship tremble and shake as if she was going to burst into pieces, and great pieces and splinters of the mast were fallen upon different places of the ship; but it was so very dark we could not see from which of the masts they were forced. This was followed by a second clap, much more terrifying than the former.

' At day-light we found that the fore-mast and mizzen-mast had escaped, and the main-mast had suffered as follows:—All the main-top-gallant-mast (which is the uppermost piece of the mast) from the rigging at the top of it, to the cap at the head of the main-top mast, was entirely carried away; part fall-over-board, and part into the ship in different places. The main-top-mast had great pieces carried from it, from the hunes down to the cap at the head of the main-mast, so that it could but just stand, being hardly strong enough to bear its own weight and that of its rigging. The main-mast being composed of three pieces towards the top of it; those of the sides being of oak (called the cheeks) were not hurt; but the middlemost part being of fir, was shivered in several places, and pieces were carried out of it six or seven inches in diameter, and from ten to twelve feet long, and this in a circular descending manner from the parrel of the main-yard down to the upper-deck of the ship; the pieces being taken out crooked, or circular, or straight, according as the grain of the wood ran. It must be remarked, that these claps were not one single explosion, but successive explosions, about the dimensions, as near as we could guess, of small shells, and continued some time cracking after each other; and as the lightning is observed to run not in a straight line, but zig-zag, so these different explosions might be differently placed in the air; that when they came to take fire and burst, they might take the pieces out of the different sides of the mast, as above related.'

To this account Mr. Veicht farther adds, that in these cases of

of thunder, there is not any other precaution taken than stopping the upper part of the pumps, because they pierce all the decks, even to the outside plank in the bottom of the ship. If at sea, the sails are for the most part taken in, and in port the men are ordered under cover, and the hatches are laid over and covered: The scuttle to the powder-room is well covered with wet swabs, and the passage secured.

Art. LII. A demonstration of the second rule in the essay towards the solution of a problem in the doctrine of chances, published in vol. XLIII. of the *Philosophical Transactions*. By Mr. Richard Price.

This paper sufficiently evinces the utility of that established rule of the Royal Society, to which they purpose always to adhere, viz. ‘Never to give their opinion, as a body, upon any subject, either of nature or art, that comes before them;’ otherwise, we think it would have been impossible for twenty-eight pages of the most unintelligible algebraical jargon, to have obtained a place in the *Philosophical Transactions* of such a learned and illustrious body. However, we shall be very ready to retract the opinion we have formed of this performance; when it shall appear, that ‘the ratio of the fluxion of

$$1 - \frac{n^2 x^2}{p q} \Bigg|^{\frac{n}{2}} \text{ to the fluxion of } 1 + \frac{n x}{p} \Bigg|^p \times 1 - \frac{n x}{q} \Bigg|^q \text{ is}$$

$$1 - \frac{n^2 x^2}{p q} \Bigg|^{\frac{n}{2}} - 1$$

$$\frac{1 + \frac{n x}{p} \Bigg|^p - 1}{p} \times \frac{1 - \frac{n x}{q} \Bigg|^q - 1}{q}$$

Art. LIII. An account of a remarkable meteor, seen at Oxford March 5, 1764. By John Swinton, B.D. F.R.S.

The phenomenon here described, was first observed at 7^h 30', P.M. and continued above four hours; it totally disappeared about half an hour past eleven, and left the atmosphere covered with a kind of luminous vapour, diversified by undulations of shining matter, that exhibited a most beautiful and agreeable scene.

Art. LIV. contains an account of some observations made at sea, for finding out the longitude by the moon. By Mr. John Horsley, of the *Glatton East India man*.

‘On our arrival at Bencoolen (says Mr. Horsley) I took three observations of the distance of the moon from the sun, in the road, by which I made Fort-Marlborough to lie in 103° 50' 45" east of London.

' I was ashore five or six days, in hopes of getting some observations of Jupiter's satellites, but was disappointed by the cloudiness of the nights; so that I got nothing for my pains but a fever, which had nigh cost me my life, terminating at last, in an intermitting one, which has continued with me ever since, neither does it seem to have any inclination to leave me at present.'

To this account the Rev. Mr. N. Maskelyne adds as follows :

' Mr. Horsley (whose skill and diligence are better evinced by his own account than by any encomiums I can give them) made use of a quadrant made by Mr. Bird, along with my British Mariner's Guide, for the determining the longitude of the ship at sea.

N. Maskelyne.'

Art. LV. An account of a remarkable meteor seen at Oxford, April 23, 1764. By the Rev. John Swinton, B.D. F.R.S.

This appearance consisted of a luminous arch, extending itself from the N.W. to the opposite part of the heavens, somewhat resembling an iris, but of a bright white colour. It seemed to be almost perfectly semi-circular, and consequently in a manner to bisect the hemisphere, when completely formed. The meteor was not exactly erect, but ascended obliquely, declining a little to the north of the zenith, and was in breadth about two degrees.

Art. LVI. Some remarks upon the equation of time, and the true manner of computing it. By Nevil Maskelyne, A.M. fellow of Trinity College, Cambridge, and F.R.S.

M. Delalande, the present learned editor of the French almanack, called *The Connoissance des Mouvements Celestes*, says, that ' to calculate exactly the difference between mean and true time (that is to say, the equation of time) at the instant of apparent noon, the sum of the equation of the sun's center, the difference between his longitude and right ascension, the lunar equation, the equations of Jupiter and Venus, and that of the precession of the equinoxes, with their proper signs, must be converted into mean solar time.' He adds, that it was impossible, before this time, to obtain the equation of time exactly; first, because hitherto no account has been made of the four little equations, the sum of which may produce above three seconds of time; secondly, because it has been the practice to convert the equation of the sun's center, and the difference between his right ascension and longitude into time of the *primum mobile*, instead of converting them into mean solar time, which, says he, may produce an error of two seconds and a half; thirdly, because the equation of the sun's center was not known exactly before, every minute of which answers to four seconds in the equation of time. That the equation of
time

time could not be had so exactly formerly, as it may now, Mr. Maskelyne readily agrees with Mr. Delalande, because we have now a much more exact theory of the sun, and are lately made acquainted with new equations of his motion; but that the equation of the equinoctial points should be taken into the account, together with the other equations, Mr. Maskelyne clearly demonstrates to be a mistake; and farther adds, that on account of the nutation of the earth's axis, the sun may come sooner or later to the meridian by about $\frac{1}{4}$ of a second of time; whereas, if the equation of the equinoxes was to be applied directly in the computation, according to Mr. Delalande's method, it would sometimes, namely, when at its *maximum* of 18'', produce nearly $1\frac{1}{4}$ second of time.

Art. LVII. Astronomical observations, made at the island of St. Helena; by Nevil Maskelyne, M.A. F.R.S.

The Observatory at the Alarum House, Mr. Maskelyne says, he found, by careful mensuration, to be elevated 1983 feet above the level of the sea; therefore the height of the eye is 1988 feet.—How it should follow that the height of the eye must be 1988 feet, because that of the Observatory was 1983, is not very easy to conceive.

Art. LVIII. An account of an extraordinary disease among the Indians, in the islands of Nantuket and Martha's Vineyard. in New-England. By Andrew Oliver, Esq.

This disease began at Nantuket, in August, 1763: at that time the number of Indians belonging to that island was three hundred and fifty-eight; of these two hundred and fifty-eight had the distemper betwixt August and February following, thirty six only of whom recovered: of the hundred who escaped the distemper, thirty-four were conversant with the sick, eight dwelt separate, eighteen were at sea, and forty lived in English families. The blood and juices appeared to be highly putrid, and the disease was attended with a very violent inflammatory fever, which carried them off in about five days.

The distemper made its appearance at Martha's Vineyard the beginning of December, 1763. It went through every family into which it came, not one escaping it; fifty-two Indians had it, thirty-nine of whom died; those who recovered were chiefly of the younger sort.

The appearance of the distemper was much the same in both these islands; it carried them off in each, in five or six days.

Art. LIX. Astronomical observations made at the island of Barbadoes, at Willoughby Fort, and at the Observatory on Constitution-Hill, both adjoining to Bridge-Town. By Nevil Maskelyne, A.M. F.R.S.

From these observations, after making the requisite calculations,

tions, Mr. Maskelyne apprehends he shall be able to deduce the moon's horizontal parallax in the latitude of $13^{\circ} 5' 15''$, N. and thence by proportion, the equatorial parallax of the moon with great exactness, which has never been done yet in so direct a manner.

Art. LX. Remarks upon M. l'Abbé Barthelemy's Memoir on the Maltese Phœnician inscription. By John Swinton, B.D. F.R.S.

This truly learned and *very entertaining* article (together with the Latin and English versions of the above-mentioned Maltese inscription, which has so well escaped the injuries of time) concludes the fifty-fourth volume of the Philosophical Transactions.

From the several extracts we have given in this and the preceding Review, our readers, we apprehend, will but too plainly perceive that the greater part of the articles in these Transactions are filled with dissertations upon very trifling, or at best, uninteresting subjects. There are indeed some few which justly deserve applause; but these are so thinly interspersed, that we could sincerely wish the learned members of this illustrious body would condescend to examine those papers which are designed for public view, and suffer such only to be inserted as could stand the test of their judgment. We should then have the pleasure of seeing the Philosophical Transactions of the Royal Society shine forth with distinguished lustre in the future annals of literary fame.

V. *The Spiritual and Temporal Liberty of Subjects in England. Addressed to J. N. Esq; at Aix-la-Chapelle. In Two Parts. Part I. Of the spiritual Liberty of Protestants in England. Part II. Of the temporal Liberty of Subjects in England. By Anothony Ellys, D.D. late Lord Bishop of St. David's.* 4to. Pr. 12s. Whiston.

THE late learned and candid bishop Ellys, author of the work now before us, having in his first volume (of which we have already given an account*) treated in a masterly manner on the spiritual liberty of this country, proceeds, in the second, to consider the temporal liberty of English subjects; a matter, no doubt, of universal concern, and universal importance; and which the bishop hath accordingly handled with all the care and attention it deserves: scarce any part of the history, laws, and constitution of England, necessary towards elucidating the subject, hath escaped him.

* See Crit. Rev. vol. xvi. p. 81.

The work is divided into six tracts.

The first treats of the liberty of the subject in judicial proceedings.

The second, of the right and manner of imposing taxes, and of the other privileges of parliament.

The third, of the means whereby the free constitutions of other nations have been impaired, while that of England hath been preserved and improved.

The fourth, of the antiquities of the commons in parliament.

The fifth, of the royal prerogative, and the hereditary right to the crown.

The sixth and last, of the dangers incident to the present establishment, and the prospect of its continuance.

These tracts are branched out into several subordinate parts or sections, interspersed with many historical facts, judicious remarks, and political reflections, which do great honour to the author, and will afford the reader no small share both of entertainment and instruction.

In so large a work as that now before us, which treats of so many points almost equally interesting, it is difficult to select any particular passage that may convey a proper idea of the writer's merit.—The following may, perhaps, shew his political knowledge and judgment in the fairest light; we shall, therefore, lay before our readers the fourth section of the second tract, which treats

‘Of the Number of small Burghs which send Members to Parliament, and the Means used to obviate that, and other Inconveniencies.

‘It is evident, (says our author) that the house of commons is possessed of all, or at least of the most important, powers and privileges necessary in a representative of the people at large: and, if there be yet some disadvantages and defects remaining in our constitution, perhaps they are not so great as they may, at first sight, be thought. Monsieur Rapin de Thoyras looked upon it to be a considerable defect in our constitution, that the matters to be treated of, in parliament, are not expressed in the summons, as king John promised they should, and that the members of our house of commons have not instructions about them from the people whom they represent; or, if any such instructions be given to them, that they are at liberty not to observe them. The matter of fact indeed is true: our members of parliament are not, by law, obliged either to consult those who have chosen them, nor to have any regard to their instructions, farther than they them-

selves judge them to be reasonable; for, though a man is chosen by a particular county or burgh, he is, in law, reputed to serve for the whole kingdom. But as these things could not be ordered otherwise, as the state of our nation is at present, so some persons are far from thinking, with Mr. Rapin, that these are circumstances of any disadvantage in our constitution.

‘ For 1st, it would be impracticable for the king to express, in his summons, all the things that are to be treated in parliament; because any member of either house of parliament is at liberty to propose, and ask leave of the house to bring in, any bill that he thinks proper, which he may keep secret to himself till the time of parliament, though it really may be of great importance. In queen Elizabeth’s time, a bill was proposed to limit the succession of the crown; and, in Charles the Second’s time, a bill was proposed for taking from the crown the power of creating any more new peerages than a certain number. These, and many other bills of the utmost importance, have been, and may be, first proposed by private persons: moreover, they may have a design to call to an account, or to impeach, ministers of state, &c.

‘ 2^{dly}, It would be often impolitic in the king to make public, before-hand, what laws, or other matters, he designed to propose. I mean so as to specify what supplies of money would be needful for the service of the next year; or what wars or alliances, he designed to make; or several other matters of that nature: because, by so doing, he would give foreigners, his enemies, an opportunity to know, or guess at, his councils, soon enough to provide against and defeat them.

‘ At the same time, even supposing that the matters to be treated on were specified, the people would not be able to give sufficient or proper instructions to their representatives, as to matters of this nature; because, not knowing the circumstances of things abroad and at home, being neither acquainted with the designs nor the dispositions, nor the powers of foreign courts, they cannot judge truly of what measures are to be taken with regard to them. Nor would they be able to judge competently of several laws that might be proposed to be made, even with regard to our constitution at home. Things of this sort depend frequently upon the knowing and balancing abundance of particulars, which can only be known to those who have the inspection, for instance, of the custom-house accounts, the state of the imports and exports, the produce of the several parts of the nation, the state of their manufactures, their different conditions, and the alterations likely to be in each as to popularity and wealth, the dispositions of the people as to religion

ligion and as to loyalty, their circumstances as to quartering and subsisting of troops, and a great variety of other things, which must be exactly known and weighed, before any man could judge aright, whether a law for levying money, in this or that way; whether a law for allowing, encouraging, or forbidding this or that branch of traffic; whether a law for admitting any of the subjects to this or that privilege, religious or civil; whether a law for retrenching this or that branch of the prerogative of the crown, or adding to it in any other instance; whether, I say, any laws of these, or the like kinds, would be really expedient, and for the public welfare or not.

‘ If the king was to declare, in his summons to parliament, that he intended to propose any things of this nature in parliament, it would be hardly possible for persons in the country, or even in London, to judge rightly of the matter immediately: the greatest natural sagacity or prudence, without having a due knowledge of circumstances, or proper materials on which to form a judgment, would be unable to do it aright. And not being capable of judging well for themselves, it is not possible that they should duly instruct their representatives. If these should be obliged to conform to instructions given upon such imperfect views of things, the public must necessarily suffer by it.

‘ Whereas, on the other hand, by the representatives being at liberty to follow their own judgment, in parliament, they have this great advantage, that by the right of the house of commons to demand any public papers, from the offices of customs, excise, accounts, &c. relating to the state of the nation, and to apply to the king for others, and from the great light to be had by the mutual informations which such numbers of gentlemen, coming together from all parts of the nation, may give to each other; from the various views of things that may arise from their debates and reasonings, and examinations of evidence in the house, a member of good sense, integrity, and attention, may have very great advantages for forming his judgment, probably much otherwise than his constituents would have done in the country, from their own knowledge of things only; and therefore it must be much for the advantage of the public, that he should be at liberty so to do. It would be a great inconvenience if he should be confined to act according to their judgments, who have had but narrow and partial, or probably, in many cases, false, views and accounts of things.

‘ If members were under this obligation, there would be two ill consequences, in particular, very likely to happen. 1st, There might be, in several cases, combinations between some

some parts of the nation, for the advantage of their counties or parts of the kingdom, in preference to others. "The members who serve for one part of the kingdom are frequently found in opposition to the representatives of another, for the sake only of particular interest in their own counties." The members of the west might sometimes be against those of the northern parts; or they both might be, as probably they would in case an alteration in the method of assessing the land-tax was proposed, in opposition to the members of the midland counties. This disposition has sometimes appeared, and probably would be much more, if the persons who serve for the burghs in those counties were tied down to follow the prejudices and partialities of their constituents. Whereas, being at liberty to vote as they judge best, they may be more easily drawn to take that course which is most for the general interest of the whole.

2dly, An obligation upon the members to follow the instructions of their constituents, would give too much power into the hands of the lower classes of people of this nation, who might not use it well: or, at least, it would encourage and foment such a democratical spirit in them, as would, by degrees, weaken and destroy the essential balance of power in our constitution.

'It was found, by experience, to be a great defect in most of the republics, and popular states of antiquity, that they allowed the people at large to have deliberative voices in matters of this nature. They were frequently influenced by their demagogues, and their own want of judgment, to very rash and imprudent measures. Pericles indeed, flatteringly, told the Athenians, that each private person understood public affairs very well; but experience shewed the contrary; and the most judicious politicians, even of their own countrymen, complained of it. Polybius blames the Athenian and Theban governments; for that in them *Ὀχλὸς χειρίζει τὰ ὅλα*. The same author observes, that, at the time of the second Punic war, the constitution of the republic of Carthage was impaired and corrupted: for with them "*plurimam populus sibi auctoritatem vindicaverat, quæ apud Romanos, illibata penes senatum, adhuc erat. Quo factum ut illic, populo de rebus omnibus consultante, hic, civium optimo quoque, Romani vice-*"

'Tully observes, that "*Græcorum totæ respublicæ sedentis concionis temeritate administrantur. Itaque ut hanc Græciam, quæ jam diu suis consiliis afflicta, est omittam; illa vetus, quæ quondam opibus, imperio, gloriâ floruit, hoc uno malo concidit, libertate immoderatâ ac licentiâ concionum.*"

‘ It was therefore a right provision in all the constitutions of the Gothic model, that these inconveniencies were avoided, by leaving only the choice of representatives to the people, out of themselves; but, at the same time, investing them, when once chosen, with a discretionary power, to act as they thought fit, within the established bounds of the constitution; that is, so as not to give up any point, or make any alteration, that would have an effect or tendency destructive to its welfare. This is at once a temperament against the too great vehemence of the people, and a guard against their unskillfulness and want of judgment; at the same time, that it serves to keep up a spirit of liberty in them, and, in a great measure, secures them against the ill management of their representatives; since, if they do not approve their conduct in parliament, they may, after a short time, lay them aside, and send other persons more likely to serve them well.

‘ As to this nation, in particular, we see, by the times of Richard II. and Edward VI. when the populace got a-head, what work they would probably have made, had they then been to instruct their representatives, and had these been obliged to follow them. In the reign of Charles I. we see what instructions the lower classes of people actually gave to their representatives, as far as they could do it by petitioning the house of commons. It might justly be expected that some things of the like sort would be done, on other occasions, if the right of the people, in the counties and burghs, to instruct their representatives, and to oblige them, was once fully established.

‘ It is an objection much more plausible, which monsieur Rapon makes to that number of small burghs, in England, which send members to parliament, and are, each of them, represented by two persons, as well as any of the counties, or the largest cities, except London. He says this disproportion in the representatives, to the number and wealth of the persons represented, is wrong in itself; and lays the choice of members of parliament much more open to the influence of the crown, than it would be if these small burghs were disfranchised, and the several greater towns were justly represented, according to their number and their wealth. How far this objection is really of weight, I shall presently consider, after I have first observed how things came into this state.

‘ Now this inequality hath arisen partly from the change of condition of some towns; which, having formerly been considerable for their numbers of people and their wealth, are, by length of time, fallen much to decay: such as Gatton in Surrey, Old Sarum in Wiltshire, and others. But it has indeed
been

been owing much more to the practices of the crown, since the beginning of the sixteenth century after Christ. From Edward the First's reign, to the end of that of Edward IV. there were only one hundred and seventy members sent to parliament from all the cities and burghs in England. Mr. Brown Willis says, that, in the year 1546, there were only one hundred and twenty-six burghs that returned members to parliament; of which there were but few but what were considerable for people and wealth. But in Edward the Sixth's reign, and so downwards, for the two following reigns, the importance of the house of commons being more and more found, the crown or its ministers caused several more burghs to be summoned, of which some had never sent any members before, nor were they considerable for the numbers of their people, or for their wealth; but they were such as the crown could hope to influence, and therefore they were summoned, when several larger and more considerable towns were omitted. The weight and interest which the court had, at that time, in the house of commons, got these new members to be received and admitted there; though there seems to have been, at first, some question made, whether they ought to be admitted, or not?

' In 23 Elizabeth, the attorney and solicitor general consented to a committee of the house of commons, appointed to confer with them, that those burgesses who were returned for divers burghs, which did not return any burgesses last parliament, should remain in the house, according to their returns, that the validity of their charters might be examined. In Edward the Sixth's reign, twenty-three new burghs were summoned to send burgesses to parliament. Philip and Mary added thirteen more. Elizabeth added thirty. James added the two universities, and twelve burghs. Charles I. added eight burghs. And Charles II. added the county of Durham and two burghs.

' According to our antient constitution, the king might incorporate any town, and enable them to send members to parliament; but this part of the prerogative, of increasing the number of burgesses of parliament, has been given up by our late kings: for if the king, at present, was to make a new parliamentary burgh, it would rest in the power of the house of commons whether they would receive the members. And the issuing of quo warrantos out of the court of King's-Bench, the court of Exchequer, or any other court, against burghs that anciently or recently sent burgesses to parliament, to shew cause why they sent burgesses to parliament, and all the proceedings thereupon, are, *coram non judice*, illegal and void: and the right of sending burgesses to parliament is questionable

able in parliament only ; and the occasioners, procurers, and judges, in such quo warrantos and proceedings are punishable, as in parliament shall be thought consonant to law and justice.

' The burghs added, during the reign of king James I. were not all added by the king's desire. Several of them, particularly Agmondesham, Wendover, and Great Marlow, were added, against the king's inclinations, by the house of commons, in the parliament 21 James I. upon a petition made from those burghs to the house, that they had anciently sent members to parliament, and desired to be restored to that privilege. The king, who declared himself unwilling to have the number of burgessees increased, saying he was troubled with too great a number already, commanded his solicitor general, Sir Robert Heath, then in the house of commons, to oppose it what he might ; but it being alledged on the behalf of the burghs, that the interruption in their sending burgessees, for four hundred years past, was not owing to their own neglect, but to the fault of the sheriffs ; or if it was owing, in any measure, to the burghs themselves, it was because their predecessors were poor, and unable to maintain their members ; whereas now they were content to undergo that charge. That if some burghs might be thus suffered to be discharged from their parliamentary service ; by a parity of reason others might be so likewise : and consequently there might come to be no parliament for want of burgessees. Lastly, that these were parliamentary burghs by prescription, and not by charter : for every one of them had their several forens * ; and paid fifteenths as all parliamentary burghs, and not as other burghs or towns. Upon which reasons, the house of commons voted them to be revived, and made returning burghs : and the king, having taken the two chief justices opinions that it was just, did, at length, consent to it.

' The house of commons, in being forward to regrant this right to these and other burghs, seemed to have thought that their doing it would be strengthening the liberty of the nation ; and, by making the house of commons more numerous, render it less dependant on the crown. But in this they certainly did not judge right : it has been found, on the contrary, that many of the smallest burghs have been the most liable to be influenced, and often have fallen into the most scandalous corruption. This appeared to such a degree in some of them, that in the case of Stockbridge in Hampshire, the house of commons, finding that burgh notoriously guilty of bribery, in their electing members of parliament, had a design to dis-

* Forens is the outlying part of the parish, belonging to the burgh. Brown Willis, vol. i. p. 149.

franchise it : and, A. D. 1701, also to have made an act for enlarging some others of the lesser burghs, by admitting a competent number of neighbouring freeholders to vote in them. But the bills, that were brought into the house of commons for that purpose, were dropt †. Innovations and changes of that sort probably were thought dangerous, and not to be ventured upon, without great necessity, in such a constitution as this. And there does not seem to be as yet any necessity of this sort : for though undoubtedly the condition of the small burghs is not such as one could wish it to be, yet there are several circumstances in the case of our nation at present, that render it less inconvenient than it may at first sight appear.

* One of these circumstances is the liberty which all our burghs, small as well as great, have at present, by custom, of chusing non resiants to represent them in parliament. By an act of parliament, 1 Henry V. cap. 1. it is enacted, that each person serving for a burgh or city, should be resiant, abiding, and free of the said city or burgh, and none other in any wise. This is explained in 23 Henry VI. cap. 15, that the burgesses chosen to come to parliament, shall themselves be resiant, dwelling and abiding. And by the lists of members that remain, it seems that, for a considerable time, the members for cities and burghs were really resiant, and members of the communities, and were a low kind of men, being several of them traders.

* If these statutes had continued to be strictly observed, they might have been of ill consequence, as they would have confined the choice of persons, for representatives of many burghs, to those who were not equal to that great trust, by reason of the lowness of their condition, want of knowledge in affairs, &c. but at present, though those statutes are unrepealed, yet they are so little regarded, that persons from any part of England are capable of being chosen for any cities or burghs. By which means the smallest burghs are often represented by men of the greatest estate and ability in the whole house of commons, even by the eldest sons of peers. This last circumstance has been fully allowed and settled only since Edward the Sixth's time ; and it has been thought a disadvantage to have so many of the noble families in the house of commons, but it certainly is much otherwise ; for, as I have observed above, it is of

† The bill for disfranchizing Stockbridge, as to sending members to parliament, was brought into the house of commons, January 8, 1693, and continued there till April 19, 1699, when it was thrown out.

great moment to the welfare of the whole constitution, that the house of peers should preserve a due weight in it, as well as the house of commons. Now this proper weight is very much lessened by the decrease of many of the peers estates, and the dependences that they had anciently belonging to them; therefore, in order to make up this, in some measure, it is very expedient that the relations and eldest sons of peers should have seats in the house of commons; which circumstance tends to enlarge the weight of the upper house, promotes a good understanding between the two houses, and prevents the commons from encroaching upon the peers.

‘ And that no city or burgh can be represented by any persons of very low circumstances, is provided by the statute 9 Ann. cap. 5, which enacts that no person shall serve in parliament, for any city or burgh, but who hath 300*l.* per annum in freehold or copyhold lands, over and above what will satisfy all incumbrances; unless he be the eldest son of a peer, or of a person who himself hath at least 600*l.* per annum in freehold or copyhold land beyond reprises; which last reserve is the qualification necessary in order to serve for knight of a shire. And it is at the same time enacted, that each candidate may be obliged to take an oath, affirming that he hath such an estate, and to shew where it lies. By these means all members of parliament must be men of some competent fortune: and, indeed, few are of so little as 300*l.* per annum, for most persons of that estate have also more lands or money besides.

‘ The second provision that makes the inconveniencies of small burghs in our constitution more supportable, is the care that is taken by several statutes, to prevent undue practices, and especially corruption, in the choice of members of parliament. Monsieur Rapin de Thoyras observes, that the smallness of the burghs lays them more open to the influence of the crown. This is not universally true; for many, even the greatest number of the small burghs, are so much under the influence of gentlemen of great estates and quality, that they are less liable to be influenced by the crown than several of the larger burghs. Indeed some of them are entirely in the power of those gentlemen; because the votes depend upon inhabiting houses in the burgh, which houses are the estate of those gentlemen. Indeed this is not quite so agreeable to the original design of our constitution; but it is of no ill effect: for it is only putting those gentlemen upon a more advantageous foot than others, by securing to them seats in the lower-house. And as they are mostly gentlemen of very large estates, they are as little liable to be influenced by the crown, and as much able to serve their country, as the members chosen

by counties or large burghs. Others indeed of the smaller burghs do lye more open to the influence of the crown, on account of the poverty of their voters. But influence of this sort, upon their elections, is much more restrained than it formerly was, both by the alterations that time has made, and by various statutes provided for that purpose.

‘ The crown had formerly the tenures, the fee-farms, and the forests; by which it could distress the members in many places. The warden of the Cinque-ports claimed a right to nominate one member in each of those ports. The sheriffs could, with impunity, neglect some burghs, and return whom they pleased for others. The king and the lords, and in after-times the chancellor, had an authority to judge of contested elections, and to issue new writs upon them. Now all these things are altered; the tenures, the fee-farms, and the forests, in a great measure, as to their influence, are gone. The warden of the Cinque-ports’ claim is taken away. The elections are to be free. No custom or excise officer, or the like, can interpose their authority. No money, place, pension, or promise of any such, can be given to corrupt the voters. The sheriff is under great penalties if he makes false returns. The king’s, the lords, and the chancellor’s authority, as to judging of contested elections, or double returns, is taken away; so that, supposing the laws be duly observed, there cannot be much influence applied from any quarter.

‘ But perhaps it may be asked, Is it supposable, in this age, that the laws will be observed? have they been so, in any degree, since the Restoration? have not the courts, at all times, been able to gain parliaments? are they not likely to do the same for the future? and if they do, can our parliaments be said to be any thing more than a bare form, or name? I do confess that these things have been said, in strong terms, by some foreign writers, and lately more insisted upon than ever, by some of our own. There are those who think that if things continue to go on in this train, the freedom of our constitution will be wholly lost, or rendered in a great measure insignificant. How far these consequences are with reason to be apprehended, I shall consider hereafter. In the mean time, I must observe, that it is justly to be accounted a happy situation, that our constitution is established as well as it is, considering the many difficulties our ancestors had to contend with.

‘ Our kings formerly took the liberty, in their proclamations for parliaments, to direct what sort of men should be chosen in them. Henry IV. in his first year, A. D. 1404, summoned a parliament to meet at Coventry, and directed the sheriffs that, no members should be returned who knew any thing of the law.

law. And before the election of the parliament in 1603, in the beginning of the reign of James I. a proclamation came forth directing the electors what sort of men they should return members, and the sheriffs to what burghs they should omit sending precepts, under the peril of the king's heavy displeasure. The crown formerly could, upon many occasions, declare the charters of burghs forfeited; and even so late as the reigns of Charles and James II. the crown got many charters surrendered, upon the most frivolous pretences; in order to give new ones, with powers that might enable them to pack parliaments. But now those *quo warrantos*, which they used for that purpose, are declared to be illegal; so that the crown has no such room to tamper with them.

‘ The only influence the crown has at present, must be, either by money, or by hopes of employments, or in general by views of interest in the electors. And there are various acts of parliament in force against employing these, to corrupt these electors. By 7 William III. cap. 7. no person shall, after the teste of the writ, give any money, gift, or promise, or obligation, to any one for his vote, on pain of being rendered incapable to sit in parliament. By an act of 2 George II. every elector is to swear, that he hath not received by himself, or by any other person in trust for him, or for his use or benefit, directly or indirectly, any sum of money, office, place, employment, gift, or reward, or any security for such, to give his vote. If any person be required to take this oath, and shall vote without doing so, he shall forfeit 100*l*. And to prevent the court's undue influence upon members, after they are in the house, it is enacted, 4 Ann. cap. 8. that no person having any new office of trust or benefit under the crown, as commissioners for prizes, or for transports, agents for regiments, &c. shall be capable of being chosen a member of the house of commons. By 1 George I. cap. 56, no person, having a pension from the crown, for any term or number of years, either in his own name or in trust for him, is capable of being a member of the house of commons: and if any person, who shall have such a pension at the time of his election, or at any time after, shall sit and vote in the house, he shall forfeit 20*l*. for every time he sits and votes.

‘ From these numerous and strict provisions, it is evident, that, if the laws in force be duly observed, there can hardly be a possibility that parliaments should be influenced to do any thing contrary to the welfare and real interest of the nation. And as the nobility and gentry of England are possessed of such a share of the legislature, with so many great and uncontested privileges, they have it entirely in their own power, if they are

not greatly wanting to themselves, to preserve their liberty against any attempts that may be made against it. While they are in parliament, they may, if they will, be independent and serve their country, without being under any corrupt influence, or any terror. Now for a people to be in such circumstances at present; to have a parliament so fenced with laws and privileges, must, with reason, be accounted a great degree of happiness.

Our readers will see by the above extract, that the learned author of these tracts was no stranger to the laws and constitution of this kingdom, or the political interests of it: his observations are indeed throughout for the most part sensible and judicious: we would therefore more particularly recommend the perusal of this book to all young members of parliament, and indeed to all those whose rank and fortune may one day place them in a situation where their conduct and advice may be useful to their king and country.

Impartiality at the same time obliges us to say that there are some faults and inaccuracies in this work, which, if the bishop had lived to revise it, he would most probably have removed: some phrases and expressions are low and vulgar; as where he tells us that 'the gentry of England were subject to be *hamp'd*'—that 'things were likely to come to the *same pass*'—that 'some were gained by *fair* means and some by *foul*'—that 'the nobles when in distress began to *change their tune*'—that they '*cajoled* the king,' and '*clipp'd the wings* of the clergy.'—These, and a few more of the same cast, are certainly unsuitable to the gravity, and unbecoming the consequence and dignity of the subject. We could also have wished that the long quotations from Latin and French writers (which should have been translated) had been placed in notes at the bottom of the page rather than inserted in the body of the work.

Upon the whole, the two volumes of Tracts on the Temporal and Spiritual Liberty of Subjects in England is a valuable acquisition to the republic of letters, and bids fair for the approbation of the present age, and the deserved applause of posterity.

VI. *Remarks on the Disease commonly called A Fistula in Ano.* By Percivall Pott, F. R. S. and Senior Principal Surgeon to St. Bartholomew's Hospital. 8vo. Pr. 2s. 6d. Hawes.

MR. Pott has divided his work into seven sections, each of which we shall consider separately.

In the first section, he objects to the custom of giving the name of *Fistula* to every imposthumation about the anus; as productive of a false idea of it, and therefore of pernicious practice.

practice. 'The custom, says he, of giving the appellation of fistula to every imposthumation and to every collection of matter formed near to the anus, has, by conveying a false notion of them, been productive of such methods of treating them, as (though perhaps suited to such idea) are diametrically opposite to those which ought to be pursued; such as have often rendered those cases tedious and painful, which might have been cured easily and expeditiously; and consequently such as have brought disgrace on our art, and unnecessary trouble on mankind.' He observes, that the idea our ancestors had of a fistula was a large deep cavity, with a small orifice discharging a sanies; that with this was always connected a notion of callosity, which they conceived to be a diseased alteration in the very structure of the parts, and for its removal applied the knife or caustic. This charge, with respect to the fistula in ano at least, we think not perfectly just. The author continues to observe, that abscesses formed near the fundament do sometimes, from bad habit, from extreme neglect, or from gross mis-treatment, become fistulous; but that the majority of them have not at first any one character or mark of a true fistula: that collections of matter about the anus, as in any other part, if not opened by art, will often burst, and form orifices generally small, which being not often situated in the most convenient, or most dependent part of the tumour, are therefore unfit for the discharge of all the contents of the abscess; yet they continue to contract themselves, and becoming hard at their edges, drain off what is furnished by the undigested sides of the cavity. As the induration, he observes, extends itself a good way beyond the bounds of the abscess, the first suppuration is by no means equal to the dissolution of such hardness; especially if instead of being opened properly, the skin has been suffered to burst. These circumstances, Mr. Pott thinks, have been productive of the idea of a true fistula, and of the injurious practice grounded upon it.

Having thus endeavoured to remove any false notions of the disease, he proceeds, in the second section, to consider it under the form of a critical abscess preceded by a phlegmonic inflammation, with its febrile symptoms, and followed by suppuration producing good matter, and giving a solution to the fever, however high it may have been. Another appearance of this malady is erysipelatous, after much pain of the external parts, with fever, sickness, &c. Here the disease is more superficial, the quantity of matter small, and the cellular membranes spongy, to a considerable degree. At other times it wears the appearance of a carbuncle, with discoloration of the part, and all the symptoms of gangrene; and accordingly the

adipose membrane is gangrenous and sloughy throughout the extent of the discoloration. This generally happens in habits naturally bad, or impaired by intemperance. In these instances the malady is often confined to the skin, and cellular membrane beneath it; with no other concomitant symptoms, than such as arise from the formation of matter or sloughs in the part immediately affected. Sometimes, however, it affects the contiguous parts, producing strangury, dysury, tenesmus, piles, diarrhæa, or obstinate costiveness. Sometimes, he observes, large quantities of matter and deep sloughs are formed, and great devastation committed on the parts about the rectum, with little or no previous pain, tumour, or inflammation. The disease is sometimes superficial, appearing first in an induration of the skin near the anus, suppurating well, and producing a well conditioned sore. But it now and then happens, that with little pain and apparently slight inflammation the matter is copious and bad, the abscess deep, crude, and ill-favoured. The pointing or the opening of the abscess is various, on the buttock, near the anus, or remote; or in the perineum. The discharge is sometimes at one, sometimes at more orifices, internal or external. The matter is sometimes remote from the rectum, at other times that gut is only laid bare by it, sometimes denuded and pierced in one or more places. The disease may have its seat high up in the pelvis, and is then desperate; and sometimes it happens that fistulous openings near the anus give discharge to a sanies, from some cancerous viscus within the pelvis. The varieties of the disease, the author very properly observes, require a proportional variety in the method of cure.

To these therefore he proceeds in the third section. Here he observes, that as inflammations in these parts are generally critical, they seldom will admit of resolution; nor can it be attempted with safety; and therefore our endeavours should be directed towards promoting the suppuration, evacuating the pus in due time, and healing the ulcer. The phlegmonic tumour, he observes, happens generally in full, sanguine habits, which therefore, if the pain be great and inflammation high, will bear evacuation both by venæsection and gentle cathartics. On the contrary, in the erysipelatous inflammation, which takes place generally in bilious constitutions, he thinks evacuations injurious: and this in any part of the body. This certainly is not just without some restrictions; as it often happens that the erysipelatous inflammation in other parts runs so high as absolutely to require the evacuation of bleeding at least; though we agree with Mr. Pott, that venæsection in such quantity as suddenly to sink the patient's pulse, or purging

ing so as to impair considerably the patient's strength, will be productive of the pernicious consequences he mentions, and are therefore highly improper.

When the disease appears in the form of a carbuncle, attended with all the symptoms of impending mortification, the case is formidable, and the event generally fatal. We cannot help mentioning our surprise, that Mr. Pott should have omitted to recommend the use of the Peruvian bark in the last instance, where the evident and fatal tendency to gangrene seems so strongly to demand it. Indeed we must think that as abscesses or inflammations in this part are, for many reasons, more prone to gangrene and malignity than in others, the bark ought to be timely exhibited on the least appearance of mortification in the part, or in the pus evacuated.

Mr. Pott proceeds to point out the remedies for those supervening diseases, which were mentioned as sometimes taking place in the neighbouring parts. When the urine is suppressed, he objects strongly to the use of the catheter, as injudiciously irritating the parts already inflamed. Instead of this he directs venæsection *pro re nata*, the semicupium or warm fomentes, but particularly the injection of clysters consisting of warm water, oil, and opium.

The next section contains the consideration of the abscess so matured as to be fit for the surgeon to open it; or to have formed an opening of itself. This he reduces to two heads; First, where the intestine is not interested; second, where it is either laid bare or perforated. The author is very averse to the use of caustics for opening the matured tumour, as giving unnecessary pain, occasioning a loss of substance, and a cicatrix not only unseemly but greatly inconvenient. He might have added too, that the same precision and certainty in the operation can never be obtained from the caustic as from the knife; which therefore ought unquestionably to be preferred, where the folly of the patient (as not unfrequently happens) does not oppose it. The common method of cramming an abscess in these parts, when opened, with tents, is next reprehended; and the injuries resulting from such improper treatment demonstrated. The author's reasoning on this subject seems to be clear, ingenious, and conclusive; but for farther information we must refer our readers to the treatise itself.

The conclusion is, that the dressings be few, and of materials proper to encourage only an easy and gradual suppuration,—sicut in aliis abscessibus, according to the admonition of Celsus. When it may be necessary to enlarge the abscess, by opening the rectum, the author advises it to be done immediately. The instrument he prefers is the curved, probe-

pointed knife with a narrow blade ; of this he has favoured the reader with a plate. The practice of distending the abscess with tents, and then dressing with mercurius præcipitatus, or such like digestives, is opposed, as irritating the parts rather than promoting a kindly suppuration. It is deemed as injurious here, as it would be if introduced into an unwounded but inflamed rectum. In general, Mr. Pott's observations may be just; but we should think that wherever the abscess has that sloughy appearance, which in other ulcers we daily see is removed by the præcipitate, this certainly may be used. Nor is the objection of its irritating an inflamed part more valid in the former than in the latter case : since its effects are the same on any recently cut or inflamed part, wherever situated ; nor in such cases ought it ever to be applied.

The fifth section treats of those abscesses which have broke off. then selves. The various modes of this, with their technical appellations, are enumerated. Of the three means of completing the fistula and dilating the external orifice, the caustic, ligature, and knife, our author prefers the last. The caustic he condemns, as cruel, tedious, and inexpert ; the ligature as impracticable. The rest of this section is employed in criticising on the methods of Mr. Cheselden, Mr. de la Faye, Heister, and Le Dran ; this the reader may examine at his leisure. He concludes it in the following manner. ' The hæmorrhage (to say nothing of the pain) which now and then attends the extirpation of a large piece of the intestine and fundament, is alarming both to weak minds and to weak bodies ; and the inconveniencies arising from loss of substance about the verge of the anus, either in strong exercise, the retention of loose stools, or the expulsion of hard ones, are so great, that I have known several people, who have daily and sincerely wished for their uncut fistula again ; and who either from pain or uncleanness, or both, have been rendered truly unhappy.'

We come now, in the sixth section, to the consideration of those cases wherein, instead of one spontaneous opening, there are several. These Mr. Pott thinks of little consequence ; and that it is a mistake to suppose, that each outlet leads to a distinct sinus ; since they are in general nothing more than so many separate burstings of the skin, that cover the matter, and therefore lead into the same cavity of the abscess. For this reason the author thinks ' that all that can be necessary to be done, must be to divide each of these orifices, in such manner as to make one cavity of the whole. This, continues he, the probe-knife will easily and expeditiously do ; and when that is done, if the sore, or more properly its edges, should make a
very

very ragged, uneven appearance; the removal of a small portion of such irregular angular parts, will answer all the purposes of making room for the application of dressings, and for producing a smooth, even cicatrix, after the sore shall be healed.' When the fistula opens only into the rectum, forming what is called a blind internal fistula, Mr. Pott recommends the same manner of compleating the fistula by a counter opening externally with the probe-pointed knife; and condemns Mr. Petit's method of putting up a tent into the rectum, so as to stop that opening, and make the matter point externally.

The last section examines that state of the disease, which, as the author thinks, may truly and properly be called fistulous. This is such as is generally defined *sinus angustus, callosus, profundus, acrisanie diffuens*. He explains the general causes of this inveteracy and malignity, among which the common treatment of introducing tents imbued with escharotics and injecting astringent liquors is, in his opinion, to be enumerated.

Mr. Pott concludes with giving us reason to expect that he will one day favour us with his thoughts on those fistulous sores, sinusses, &c. which, in a more especial manner, affect the genitals. We hope that our readers will, from the specimen we have here presented them, be induced to seek more ample information and satisfaction from the book itself; which does honour to its author, and will prove serviceable to mankind.

VII. *Medicina Politica: or Reflections on the Art of Physic, as inseparably connected with the Prosperity of a State.* By Charles Collignon, M. D. 8vo. Pr. 1s. Beecroft.

THE design of this performance seems to be, to shew that the art of physic, properly encouraged and exerted, would tend to remedy all those irregularities and maladies of the mind, which are the efficient causes of all the mischiefs in civil and religious society. 'Take physic, Pomp!' which has been used figuratively, our author appears to think might be literally complied with to advantage. His undertaking leads him to the consideration of sobriety, temperance, pity, compassion, ambition, pride, cruelty, suicide, and religion, as they may be influenced and improved by the art of medicine. 'It will readily be granted, says he, and therefore need but cursorily be hinted, that health and strength are as necessary to execute, as sound reason and sober judgment to plan schemes for the benefit of the community. That the spirit and

robustness of individuals. are literally the strength, as numbers are the riches of a state. And that a mind pining under real or but imaginary misfortunes, will scarce look abroad in domestic troubles, or lend a hand to save the national ship. And should there be truth in observations like these, then every thing that promotes or preserves health; that procures strength and robustness of body; greatness and fortitude of soul; that regulates the affections and subdues the corruptions of our nature, must necessarily be the object of national concern, and the study that promotes it, a benefit to the public.*

We are of opinion, that the author has here confounded two very different things; the diseases of the body, and the vices of the mind. Sometimes indeed we can trace depravities of the mind from vitiations of the body; but these are always acknowledged to be diseases (in the common acceptation of the word) and proper objects of the physician's art. But the vices he mentions, and which are most generally detrimental in society, are such as are most prevalent in the best bodily health, and evidently flow from vitiations of the mind, not of the body. These are therefore the proper patients for philosophical divines; and are to be medicined by advice and correction. We have all possible respect for the art of healing, which, as my lord Bacon very justly observes, is *divinæ profapiæ*, and is no where treated with more rational and just esteem than in this country; but we should be sorry to see its professors extend its limits so as to interfere with the province of divines; whose office, if properly executed, would more effectually correct the immoralities and vices which poison society.

‘Some irregular motions, continues the author, some internal distemperature, working through the mass of humours, and spreading itself on the countenance of those about him, gave birth to the jealousy and force to the suspicions of (in general) a too confident Cæsar. For he exclaims,

‘Let me have men about me that are fat,
Sleek-headed men, and such as sleep o’ nights, &c.†’

It is not a little surprizing, that the doctor should confound in this manner true reasoning with mere fiction; and impute to Cæsar as his real sentiments, what is in reality the offspring of Shakespeare's imagination, in drawing his character; sentiments which in all probability Cæsar never felt, and words which he certainly never uttered.

We imagine our readers will think the following passage not a little enthusiastic. ‘But what force, says the author, will

reflections not derive, from applying them to the illustriously (I had almost said) the reputably wicked? For it is suspected that some of the most famous scourges of mankind, whether a Xerxes, an Alexander, or any other hero of a similar stamp, might have occasionally been called off from their destructive amusements, by some judicious kind of medical treatment.*

As little do we conceive it would be in the power of medicine to temper these unruly passions, as it would be to make the *Æthiopian* change his hue, or the leopard his spots; medicine them, indeed, it might, to slumber or to eternal sleep, which purpose, however, is much more effectually answered by a cannon-ball or a pistol-bullet. The cannon-ball at Stralsund, as sufficiently cured the madness of Charles, as did the medicated cup the ambition of Alexander.

We are much surprized that a physician should fall into vulgar errors, so abhorrent from all anatomical and physiological truth, that the blood being heated is the cause of passion, and that the blood and heart are the efficient causes of depravities in the mind*; and this merely because it is a common mode of speech to say, a passionate man is hot-blooded; and a vicious person, a man of a bad heart.

The doctor concludes his treatise with remonstrating against the practice of giving patents to quack medicines; and points out a few of the many evils that must arise from such conduct. We cannot help thinking, with him, that this is become a very important concern in the state; and wish that they, in whose power it is, may ~~obtain~~ ^{restrain} a practice so injurious to the welfare of his majesty's subjects. We cannot, however, join him in his encomiums on the College; which, it is apparent, let that authority (invested in them by parliament, for the superintendence of medical practice, not only in London, but over all England) entirely sleep. Were it not for this neglect, we undoubtedly should not see such a number of quack medicines perpetually advertised.

Upon the whole, the intention of this work is certainly benevolent; and the author, as having endeavoured to secure the health, and improve the morals of mankind, whatever be the fate of his proposal, deserves at least our thanks.

* P. 33.

VIII. *Inquiries concerning the Varieties of the Pulse, and the particular Crises each more especially indicates. Written originally in French, by Mr. De Bordeu, Doctor of the Faculties of Paris and Montpellier. 8vo. Pr. 6s. Kearsly.*

THE heart, one of the vital organs, gives motion to the pulse, and governs all the variety of its movements. It appears from the experiments of the illustrious Dr. Haller, and other ingenious men, that the heart possesses a degree of irritability superior to that of any other organ in the body. In consequence of this quality, we may well suppose that it will furnish the most ready and perceptible indications of any disorder, either in itself, or in any other organ of the animal fabric. The importance therefore of the pulse, as an index to the affections of the heart, and by that medium, to the indispositions of every part of the body, must appear to be so great, as justly to entitle it to the first attention in pathology. Thus are we directed by the clearest reasoning to the examination of the pulse in diseases; and were this method not supported by such principles, yet the practice of all ages and nations, from the first dawn of physic to this day (as far at least as we have any records) would be sufficient to establish its credit. It is true, Hippocrates did not investigate this branch of medicine so critically as the rest, which gave Galen occasion to observe that it was almost the only part he had left untouched: but it is evident from his 2d and 4th books of Epidemics, and from his Prognostics, that neither the pulse nor its indications were unknown or neglected in his clinical observations. *Venis credimus fallacissimæ rei*, 'We trust to the pulse the most fallacious of all inductions,' is an observation of Celsus which may have operated to the prejudice of this method of examining diseases; and it would indeed be surprizing were it meant strictly; but we have good reason, from the context, to believe, that he intended chiefly to caution physicians against an inattention to those things which might occasionally influence the pulse independent of the disease. He therefore immediately directs, that time should be given to the patient to compose that flutter of spirits which the approach of the physician generally occasions, before the pulse be examined. And when we consider the extreme irritability of the heart, especially from the influence of the passions of the mind, this caution must appear to be highly proper.

From the time of Galen until the beginning of this century, the pulse seems not to have been examined with the attention it deserves. About this time Francisco Solano de Luques, a Spanish physician, published some observations on the pulse, with

with more accuracy and discernment than had hitherto appeared. This treatise was afterwards examined, confirmed, augmented, and published, by the celebrated Dr. Nihel.

The original, from whence the book before us is translated, was published at Paris in the year 1758, under the title of '*Recherches sur le pouls par rapport aux crises.*' Of this book Dr. Haller says, '*Audio auctorem esse clarissimum virum Theophilum du Borden**,' 'I understand the author to be the celebrated Theophilus du Borden.' The same great man gives us his opinion of the work in the following words. '*Auctor anonymus Solani ædificio manifesto suum, sed ornarius et amplius superstruxit; id autem structuræ genus experimentorum iteratione oporteat aut stare aut everti; quorum utrumque otium et opportunitates et liberum imprimis a præjudicatâ opinione animum poscunt†.*' That is, 'This anonymous author has evidently raised his system upon that of Solanus, but more elaborated and enlarged. Such a system ought to stand or fall by a repetition of the same experiments, which would require leisure, opportunities, and especially a mind free from the prejudice of preconceived opinion.'

In the year 1758, Mons. Michel published, at Paris, his *Observations sur le Pouls*; in which he has generally confirmed those of Mons. Borden.

Having premised thus much on the nature of the subject before us, we shall proceed to lay before our readers such an account of the work as we hope will enable them to form their own judgment of its merit.

We must first observe, that the preliminary discourse exhibits a short account or history of what has been written on the same subject, in such a manner as to shew the author to be well acquainted with the writers who had preceded him.

The work begins with giving a general idea of the pulse and its varieties. Here the author observes, that long practice and reiterated experiments are necessary to give that delicacy of discernment, and nicety of touch, which may enable the physician to distinguish the various movements of the pulse. As it is proper to have some standard of reference, he has fixed the three points of childhood, manhood, and old age. The strength and hardness of the natural pulse in old age, is so strongly contrasted with the exceeding quickness in children, that they cannot be confounded. The natural pulse of adults, good in constitution and full in health, is supple, moderately full, with the pulsations easy, free, distinct, and equal: it has

* *El. Physiol.* v. 2. p. 269. † *Ibid.* p. 272.

the suppleness of the child's, without the precipitation; the force and fulness of the old man's, without the slowness, stiffness, and dryness. The intermediate pulses between these points, participate of the nature of their extreme points. The natural pulse of women is, in general, more brisk, and more approaching that of childhood and youth than the pulse of men; it has its particular degrees, its youth, maturity, and old age.

Our author proceeds next to determine the manner in which the various pulses are to be described; here he objects to the terms, now in use, of hard, soft, great, weak, full, empty, &c. as referring to degrees of comparison which are not fixed, and which cannot be determined at the time that the pulse is felt. He therefore prefers the describing the temper of the pulse by its inequality or equality; which are perceived by comparing one pulsation with another, during the time of feeling the pulse, and must therefore be more certain and determinate. The difference too or similitude between the intervals of the pulsations furnish another distinction.

This reformation in the manner of defining the variations of the pulse, is certainly desirable, and perfectly analogous to what the great Linnæus has done in botany, when he rejects all description by comparison with any other thing than the parts of the plant described *. Yet the reader will find, that the author has sometimes inadvertently fallen into the mistake he so justly represents; '*Sed humanum est errare.*'

The manner in which he has divided the pulse may be seen in the following table, from which a more precise idea may be formed of it than if it were more detached.

PULSE

UNCRITICAL,	CRITICAL.
-------------	-----------

	Superior.
--	-----------

	Pectoral,
--	-----------

	Guttural,
--	-----------

	Nasal,
--	--------

	Compound.
--	-----------

	Inferior.
--	-----------

	Stomachal,
--	------------

	Intestinal,
--	-------------

	Menstrual,
--	------------

	Hepatic,
--	----------

	Hemorroidal,
--	--------------

	Urinal,
--	---------

	Compound.
--	-----------

	Universal.
--	------------

	Sudorific.
--	------------

* See the *Fundamenta Botanica*, or *Philosophia Botan.*

We shall next give the characteristic marks of these pulses, in the order they stand.

UNCRITICAL, is quick, brisk, hard, dry, close, acquiring modifications like that of children, sometimes without losing its evenness.

CRITICAL ; dilated, developed, full, strong, quick, and oftentimes uneven.

—Superior, including such crises as happen from parts situated above the diaphragm : it is distinguished by a reduplication in the pulsation of the arteries. This reduplication, which essentially constitutes it, appears to be nothing in reality but one pulsation divided into two times, or pulsations : it is liable to intervals from time to time ; these intervals are longer or shorter, more or less frequent, according to the nature or degree of the disease.

— —Pectoral simple, when duly developed, is soft, full, dilated, its pulsations equal. He observes farther, that the pulsations may have each a kind of undulation, that is, the dilating of the artery is performed in two times, but with an ease, softness, and gentle force of oscillation, which forbid to confound this pulse with the others.

— —Guttural is strong, with a reduplication to each stroke ; it is less soft, less full, oftentimes more frequent than the pectoral pulse ; and seemingly intermediate between this and the nasal, which we shall now describe.

— —Nasal. When this indicates a critical evacuation of blood, it is hard, full, rebounding briskly ; when a mucous excretion, it is less hard, less full, and rebounding with much less vehemence and constancy : this is more certainly critical than the former.

—Inferior. The pulsations are unequal among themselves, and have unequal intervals. These intervals are sometimes so considerable, that they form real intermittances, according to the species of the inferior pulse, and according as this species is more or less declared. We feel also pretty often a kind of saliency in the artery, which serves greatly to characterize the inferior pulse. This pulse is never so much developed, so supple, and equal, as the superior pulse ; and without some nicety of examination, it may be mistaken for the uncritical pulse.

— —Stomachal, is the least developed of all the critical pulses, therefore the most difficult to be distinguished from the uncritical. It is less unequal than any other : the artery seems to stiffen and to quiver under the finger ; it is often pretty salient, the pulsations frequent, with intervals pretty equal.

— —Intestinal, is hard and more developed than the former ; its pulsations are pretty strong, as it were rounded, and particularly

ly unequal, as well in their force as intervals: this is somewhat difficult to distinguish, since it happens, almost always, that after two or three pulsations pretty equal and high, there appear as many which are less developed, more quick, more close, and as it were subintrant. From hence results a kind of saliency or explosion of the artery, more or less regular. To the irregularities of this pulse are joined frequently very remarkable intermittences. Nor in these has it necessarily any fixed order; but may, on the contrary, be distinguished by its disorder. Its intermittences are often followed by a looseness of it, but the crisis that is to follow it, is most certainly known from its intermittence and irregularity combined.

— — Menstrual. The irregularity in pulsation and saliency of the artery which accompany this pulse, render it of different distinction from the former. Its intermittences, however, are less frequent, and the pulse itself more strong and full, unless it be complicated with the intestinal, which sometimes happens. This pulse is fuller and more developed than in a natural state, with unequal pulsations. It is salient too, but less constantly, frequently, or remarkably so, than the nasal pulse; yet it is sufficiently perceptible.

— — Hepatic, has neither hardness nor stiffness; is unequal in such a manner, that two or three pulsations, unequal in themselves, succeed to the same number which were perfectly equal and apparently natural. It is the most concentrated pulse next to the stomachal. It is less strong and alert than the menstrual, less brisk and irregular than the intestinal, and never salient but when complicated with some other species of critical pulse. It is so often compounded with other kinds of critical pulse, especially with the stomachal and intestinal, that it can rarely be found simple; except at the moment that the crisis of the liver is absolutely determined.

— — Hemorrhoidal. This is distinguished by the peculiar inequality of its pulsations. They differ from each other in force, and still more in their intervals; and when least unequal, appear almost constantly to have something of the state of irritation. There are, however, from time to time, some more dilated, and where the closeness is less sensible, its most dilated pulsations are quickly followed by others, which are somewhat rebounding. The order of these changes is generally as follows: To three or four pulsations, somewhat concentrated, brisk, renitent, and almost equal, succeed two or three somewhat dilated, as it were, rounded, and less equal; the three or four following pulsations are rebounding. However, these different pulsations have this in common, that we feel in them a kind of tremor pretty constant, and they are more frequent and close

than

than in other kinds of inferior pulses. There is in this pulse a perceptible depth, which; with the tremor of the pulsations, seems to form the criterion between this and the menstrual pulse; it is also less dilated, but never intermittent, unless a diarrhea accompany the hemorrhoids.

—Urinal. When this is perfectly critical it greatly resembles the intestinal. Its pulsations are unequal, but have a distinctive regularity in these very inequalities. You perceive many pulsations which gradually diminish until they are lost, in a manner, under the finger; and they return, from time to time, preserving the same regularity. This pulse is the inverse of the sudorific pulse, which we shall soon describe.

—Universal. After having described the varieties of pulse, which indicate the critical evacuations by particular excretories, the author proceeds to define that which precedes evacuations by the skin; which, from its being an excretory of such extent, we have ventured to distinguish by the term Universal; of this genus there is but one species, namely, the

—Sudorific. This pulse is full, strong, unequal, having its modifications accompanied with an inequality, in which some pulsations rise above the generality, and this gradually until the last, which makes itself distinguishable by a dilatation, and at the same time with a suppleness more perceptible than in the other pulsations. This pulse is sometimes complicated with others, which is marked by the stiffness, dryness, saliency, and tension of the artery, with an inequality in the intervals of the pulsations.

We have thus enumerated all the simple critical pulses described in this treatise. The tabulated view in which we have exhibited them, we imagined would render them more intelligible to our readers.

It may, perhaps, be necessary to observe, that each specific pulse foretels a critical evacuation of pus, purulent matter, mucus, urine, fecal matter, and blood, according to the nature of the excretory from which it receives a name. Thus the pulmonary pulse indicates an evacuation of mucus, blood, or pus, from the lungs; the guttural, pus or mucus, from the throat; the nasal, mucus or blood from the nose; and so on with respect to the species of inferior pulses.

On some of these species the author has given remarks; which, as they are useful, and prove the accuracy of his observations, we shall present to our readers in our next Review.

[*To be continued.*]

IX. *The Female Adventurers. Two Vols. 12mo. Pr. 2s. 6d. each.*
Folingsby.

ANOTHER, and the same.—The same insipidity of characters, the same common-place distresses, the same improbable and impossible adventures, and the same disregard to nature, reigns in this, as in all other late publications of the like kind. We are not informed whether this is a translation from the French, or not. It is certain all its agents and all its manners are French; and we have seen the same events, incidents, and catastrophe, like cow-heels, dressed up in fifty various fashions. All the difference between them lies in the skill of the cook; for, after all, the dish is but cow-heel.

A young woman of great fortune, but no family, is bred up till she is sixteen years of age in a nunnery, where she was in danger of being spoiled through the fantastic airs her mother gave herself, had she not contracted an acquaintance with a sensible nun, one sister Eugenia. She is brought home to the house of her father, who is a contented cuckold, though a sensible, pains-taking man, with a good heart. The mother is a coquette of the most abandoned kind. Ten to one but a reader, by this time, more than expects that our heroine is excessively handsome; that she has a vast number of lovers, who are all indifferent to her; that she is upon the point of being sacrificed in marriage to a duke's son, for the sake of his title; but at last she sees the man who touched the fiddle-string of her heart, and the marriage is broke off.—It is all even so, gentle reader.—The father breaks his heart, but, unknown to any one, leaves her in possession of a vast estate, all enclosed within a port-folio, with an injunction to disclose it to no person but the man she should marry. Upon his death, her visible estate was so small, that all her lovers forsook her, except her favourite, Barbafan, as he is called. Just in the nick when she is to make him happy, he fights a duel, kills a marquis (who had made too free with her character) is arrested, and is going to receive sentence of death, when our heroine, by her money, prevails with the jailor to let him escape. This he effects along with the jailor's daughter in man's cloaths, who falls in love with him, and discovers herself to Barbafan: in an unlucky moment he gets her with child; they escape to Frankfort, where she passes for his wife, after taking care to intercept at the post-office all the letters sent him from his friends at Paris.

Our heroine, who is the very pink of delicacy, good-manners, virtue, &c. &c. goes to Frankfort, where she knew he was, in man's cloaths; and there just had a peep at him and
his

his supposed wife at church, which convincing her of his infidelity, she drives back to Paris, without farther enquiry. He has a glimpse too of her at church, and endeavours to find her out; but, alas! the bird is flown. He falls into a fit of the füllens, quarrels with his mistress, and leaves her, though she is big with child.—Our heroine, upon her return to Paris, to be revenged of her lover, marries a president of the parliament, a man of exquisite good sense and great virtue, who is deeply in love with her, though she does not care five farthings for his person. While they are living lovingly together, the parson of the parish carries her to an inn, where a woman, who is just delivered of a boy, is expiring, but has life enough remaining to tell her, that the boy was Barbasan's, and that she was the jailor's daughter, who had made all the mischief between him and her.

The supposed author takes the child, fondles it, but keeps the adventure secret from her husband, who, however, by some unlucky spy or other, being informed of his wife's fondness for the child, immediately concludes it was her own, by Barbasan. He falls sick, taxes her with her crime; she clears herself, and he dies. She retires to one of his estates, to indulge her affliction: but while she was walking in a lonely forest, a Russian duke, whom her mother had married, hearing of her vast fortune, attempts to carry her off; when a stranger comes in the very nick of time, attacks the duke, runs him through the body, but is himself mortally wounded by his antagonist's attendants. The reader may safely swear, that her deliverer is no other than Barbasan; but she scarcely knows it till he is dead. She then shuts herself up in the same convent with Eugenia, and takes care of the bantling's education, who has afterwards a great post in the French army.

Intermixed with the principal story, are the adventures of her friend Eugenia; but the names of the persons she employs, and the incidents she relates, are such outrages upon all credibility, that we shall not analyse them.

MONTHLY CATALOGUE.

10. *British Liberties; or, the freeborn Subject's Inheritance: containing, the Laws that form the Basis of those Liberties, with Observations thereon. Also, an introductory Essay on Political Liberty, and a comprehensive View of the Constitution of Great-Britain.* 8vo. Pr. 6s. Dilly.

THE editor of this performance, in his preface, seems to acknowledge, that it is little more than a compilation. It is, however, ushered in by an introduction, which is an original

ginal composition, and treats of the principles of civil policy in general, and of the British constitution in particular, in the manner of Mr. Locke. The author quotes Montesquieu and Rousseau, both of them foreigners, and the latter so grossly ignorant of the English government, that the following is a translation from the French, here cited: 'The people of England think they are free; they are very much mistaken; they are only so during the election of members of parliament. The moment these are chosen, they are slaves, they are nothing. The manner in which they employ the short moments of their liberty, is such, that they deserve to lose it.' Perhaps, greater nonsense and more falsehood never were crammed into fewer lines. The parliament of England is the guardian of the liberties of the people, and there is not a member who composes it who may not be punished if he violates the laws of England. A foreigner, however, never can divest himself of the idea that the legislative and executive powers of our constitution are not separate and independent of each other. Both houses of parliament joined together, cannot take a shilling, on a civil account, from the pocket of any British subject, or detain him a single hour in prison. Cases of privilege are not civil matters. The editor, in contradistinction to positive law, very properly takes notice that 'the public safety, or good, is the end of all public institutes, as it was of the Roman laws; *Salus populi suprema lex est.*'

This introduction is succeeded by observations on some of the most essential laws that follow in his work, which are taken from the best authorities. Next follows a collection of all the editions of Magna-Charta, and its confirmations, with various other matters, the knowledge of which is not very common, though absolutely necessary for every British subject who values either his liberty or property. To this succeeds a comprehensive view of English parliaments, judiciously and accurately drawn up. The grounds on which the Petition of Rights in the third year of Charles I. is founded, together with those of the *habeas corpus* act, and the abolition of the Star-chamber, are fully and truly exhibited; and we meet with some curious strictures upon the nature of excommunication, with directions to prevent, and take it off, to which writ the author seems to be no great friend.

The system of toleration towards protestant dissenters, and the stated laws concerning papists, are copiously and faithfully exhibited; and the whole is closed with the substance of our laws concerning juries; subjects peculiarly seasonable at this juncture.

We think the work before us is executed with fidelity, care, and

and judgment, the only qualities requisite in a publication of this kind; nor do we know where so much knowledge of the English laws and constitution can be purchased at so cheap a price.

11. *A concise Account of North-America; containing a Description of the several British Colonies on that Continent, including the Islands of Newfoundland, Cape-Breton, &c. By Major Robert Rogers. 8vo. Pr. 3s. Millan.*

Works of this nature may be considered as a kind of almanac; and indeed, when we consider the particular circumstances of our American provinces at this time, we wish that some more authentic account of them than has yet appeared, was published; and that the alterations to which the several governments are subject, were authenticated as occasion may offer. The relations we have from Charlevoix, La Hontan, and other French writers, concerning the American Indians, may have been faithful at the time those authors wrote; but the change of the possessors must undoubtedly give North-America a new face.

The work before us is very properly called *concise*. The historical part of it, we apprehend, is extracted chiefly from former publications. The descriptive part is valuable, because it exhibits a view of the country and its savages, at the time that Mr. Rogers had occasion to be well acquainted with it. The credibility of his accounts, however, rests upon the moral character of the author, of whose person we know nothing; tho' we are rather pre-possessed in his favour, by the air of openness with which he writes, unmixed with the marvellous. We own the perusal of his book has given us pleasure, and till one better authenticated appears, we shall hold it in esteem. The picture which Mr. Rogers has exhibited of the emperor Pontack, is new and curious, and his character would appear to vast advantage in the hands of a great dramatic genius.

12. *Journals of Major Robert Rogers: containing an Account of the several Excursions he made under the Generals who commanded upon the Continent of North-America, during the late War. 8vo. Pr. 5s. Millan.*

Though these Journals, as we have observed in the last article, must, as to their credibility, depend greatly on the author's moral character, yet we perceive he has strengthened his relations by the military authorities to which he was subjected, and the communications which he sent to his superiors. The fa-

tigues he underwent in the course of his duty, according to his own account, would be almost incredible, were they not confirmed by the unquestionable relations of persons in the like circumstances. If the author has obtained a government in the country he was so instrumental in reducing, we very heartily wish him joy.

13. *The Memoirs of Lieut. Henry Timberlake, (who accompanied the three Cherokee-Indians to England in the Year 1762) containing whatever he observed remarkable, or worthy of public Notice, during his Travels to and from that Nation; wherein the Country, Government, Genius, and Customs of the Inhabitants, are authentically described.* 8vo. Pr. 3s. Millan.

We have been informed, that the profits arising from this publication are to be applied to relieve the very great distresses of the author's widow; but were that not the case, we should not scruple to recommend it to our readers as a very curious, instructive, and entertaining narrative. We cannot be too well acquainted with the manners of the interior Americans, where it is certain Mr. Timberlake resided for a considerable time. His adventures, like those of major Rogers, are full of difficulties and dangers; and, to one not accustomed to that country, they appear to be scarcely supportable by human nature. The style, though not ornamented, is perspicuous, and far from being inelegant. We cannot read the author's narrative without lamenting the difficulties into which a man may be brought by over trading himself upon court credit.

14. *The Principles of the English Language digested: or, English Grammar reduced to Analogy.* By James Elphinston. Two Vols. 12mo. Pr. 8s. Vaillant.

We have, upon more occasions than one (see vol. xix. p. 199) given our opinion in general as to works of this kind. That before us is one of the most bulky, laborious, and useless we have seen, and exhibits two incredibilities; the first is, that a man should be ingenious enough to coin three hundred and ninety-three pages of pretty close print (which the first volume of this work contains) into good hard English sterling nonsense; the second is, that he should be so far mistaken as to imagine, that his book could ever find either readers or buyers, to defray the tenth part of his expences in paper and print. To shew, however, that we have no malevolence of any kind towards Mr. Elphinston, we acknowledge, that his second volume (in which he treats of English prosody, or versification) contains several very accurate observations upon the

mechanism of our poetry; and we have so good an opinion of his abilities as a school-master, that we shall condescend to give him a word of advice: Contract your work, good Mr. Elphinston, into the size of a shilling school-book; lay your judicious countryman Ruddiman's Rudiments of the Latin Language before you; apply his plan to the English; endeavour, as much as you can, to establish a conformity (which we believe to be very practicable between the two languages) but meddle not with sounds, unless you can obtain from nature the temper-pin of every ear, tongue, and throat in the kingdom.

15. *Grammatical Observations on the English Language, drawn up particularly with a View to Practice. By the Rev. Mr. Fleming.* 12mo. Pr. 1s. 6d. Robson.

This little work is executed on a plan somewhat resembling that which we recommended to Mr. Elphinston in the last article, but still it is too much employed upon sounds, which ever were, are, and will be, arbitrary. — ‘*Cb* (says the author) sounds hard in words derived from the Greek, as *chymist*; like *tch* in English words, as *chat*, *church*; like *sch* in French words, as *machine*, *chaise*, *chamade*. *C* is not heard in *verdiſt*, *viſuals*; nor *cb* in *ſchedule*, *ſchiſm*.’ From this quotation it appears, that before an English scholar can pronounce his own language, he must understand Greek and French; not to mention that we are afraid Mr. Fleming’s ears are in fault, when he says that the *c* is not heard in *verdiſt*. But we really are tired in reviewing works of this useleſs kind, which multiply every month, and are the genuine offſpring of Ignorance begot upon Pedantry; a pedantry, too, that has not even the ſmalleſt knowledge of the liberal arts or claſſical learning to recommend it.

16. *The Ladies Friend. From the French of Monsieur de Graves.* 12mo. Pr. 2s. Nicoll.

The performance before us is a cento of hackney’d panegyrics in praise of women, and a collection of their names, and the virtues or qualities for which they are renowned; but they are almost entirely confined to French ladies. The author divides his performance into different heads. His first chapter treats of the ſtate of women in ſociety; the ſecond, of the ſtudies that are moſt proper for the ſex; and the third, of the employments of women; in which thoſe of the modern French ladies are not exhibited in the moſt favourable light. The author tells us particularly of three French ladies, who out-danced, not only all the gentlemen, but all the peaſants in the country, though the frolic coſt one of them her life.

subject of diversions employs the fourth chapter; the luxury of women the fifth; and their dress the sixth. In this last the author is very severe upon those ladies who take pains to lessen their beauty by the red and white they lay upon their faces; and this part of his performance is very tolerable. In the seventh chapter, the temper and humour of women are discussed; and we can venture to recommend some passages of it to our English ladies. The reader may be sure our author would not omit love and gallantry, which is the subject of his eighth chapter, as marriage is of his ninth. The education of children takes up the tenth; the virtues of women the eleventh; and here the author takes care to celebrate the gentleness and cheerfulness of his own mother; a piece of most important information to the public!

Though we are far from discommending either the design or the execution of this work, yet we have much better performances on the same subject written by Englishmen, which are now scarcely to be found any where, except under the fruiterer's basket, or in the trunk-maker's shop.

17. *A Candia Refutation of the Charges brought against the Present Ministers.* 8vo. Pr. 1s. Newbery.

This pamphlet is written in favour of the present ministry, and (if we are not mistaken) it has been already gutted for the benefit of public news-papers. The author's abilities seem to be much upon a par with those of the writer he pretends to answer; and the flimsy pamphlet-jobber is so conspicuous in both, that we are tempted to think them the production of the same pen.

18. *A View of the Advantages of Inland Navigations: with a Plan of a Navigable Canal, intended for a Communication between the Ports of Liverpool and Hull.* 8vo. Pr. 1s. 6. Becket.

We congratulate the public on the noble spirit which distinguishes his present majesty's reign, for introducing inland navigation into his dominions. 'This nation (as our author observes) is peculiarly indebted to the duke of Bridgwater, for very great improvements in the construction and management of them; and especially for *ascertaining the expence of completing these noble works.*' Our author writes with a precision and perspicuity that can arise only from his great knowledge of the subject, which is one of the most important that ever was laid before the public. But as it turns chiefly upon commercial and topographical points; and as the pamphlet itself consists of no more than forty pages, it will not admit of any quotations.

tations. We shall only add an observation of our own, which may serve as an additional recommendation to the proposed advantages, namely, that in the present low state of population in England, the diminution of hands in any one manufacture, labour, or business, so as that the same quantity of work is performed, cannot be too much encouraged. The inland navigation in France is the chief glory of Lewis the XIVth's reign.

19. *A Dialogue concerning the Subjection of Women to their Husbands. Published for the Benefit of all his Majesty's Married Subjects, in Great-Britain, Ireland, and the Dominions thereunto belonging and appertaining. In which is interspersed, some Observations on Courtship, for the Use of the Bachelors.* 8vo. Pr. 1s. Wilkie.

The observations in this dialogue are almost as trite as the words of the matrimonial service. The good man who is governed by his wife may purchase this pamphlet for her edification, if he pleases: but we will venture to affirm, that a woman of sense will be more influenced by tenderness and affection than by all the arguments which this or any other writer can produce: the rest of the sex will never be directed by the nature and reason of things.

20. *A Treatise on Domestic Pigeons; comprehending all the different Species known in England. Describing the Perfections and Imperfections of each, agreeable to the great Improvement they are at this time arrived at. Together with the Method of building and furnishing a Loft, Area, Trap, &c. The Method of breeding the most curious and valuable Sorts, as practised by the best Fanciers. With Observations and Remarks on their Diet; the Distempers they are subject to, and the Method of curing them: With the fraudulent Methods used in the Sale of bad Pidgeons, clearly demonstrated. Carefully compiled from the best Authors.* 8vo. Pr. 2s. 6d. sewed. Burry.

We cannot give this performance the applause that the pomposity of the title seems to require. We have known pigeon-fancying become a disease with people of more than middling understanding, but less than middling circumstances; and we remember some instances when the keeping domestic pidgeons has so much reduced their owners, that they could keep no other domestics, and were at last obliged to become domestics in the parish poor-house. To improve the breed of pidgeons fit for the table, which we conceive to be very practicable, would be a laudable undertaking, and equal to any of the modern improvements in the animal or vegetable system;

and if the author, in the next edition of his book, can discover a method for retrieving the breed of the true Turnham-Green pidgeons, ourselves will mount the rostrum in his favour. Mean while, as we *set down nought in malice*, we recommend this book to all readers who have fortunes and leisure to qualify them for so innocent and so agreeable an amusement as that of pidgeon-fancying, it being the best treatise of the kind that has appeared in the English language.

21. *The Reformation of the Church of England, reformed; or, Proposals and Directions for recovering and fixing it in its former Purity, and upon its original establishment; in a serious Address and Appeal to the Parishoners of St. Stephen, Coleman street, on the present and late Management of their parochial Affairs.* 8vo. Pr. 1s. 6d. Nicoll.

A parochial hurlothrumbo composition!—We know nothing of the facts, some of which are scandalous and indecent: We therefore must condemn the publication, which seems to come from an over-heated brain.

22. *Concio ad Clerum habita Cantabrigiæ in Eccles. S. Mariæ Prid. Term. post Fest. S. Michael. 1765.* A T. Rutherford, S. T. P. Regio. 4to. Pr. 6d. Richardson.

This discourse contains some excellent advice, which merits the attention of every student in theology.

23. *The Crucifixion: a poetical Essay.* By Thomas Zouch, M.A. 4to. Pr. 1s. Dodley.

We cannot, by any means, allow this essay to stand in the first class of poetical compositions: for though the author has, with some ingenuity, represented the different passions with which the daughters of Jerusalem, the two thieves, the traitor Judas (provided he was alive) the judge, the beloved disciple, and the mother of Jesus, may be supposed to have been affected, during the crucifixion, yet he has often betrayed a want of judgment, or, as we will rather suppose, a want of attention.

‘ Wild amaze
Seiz’d all the host of heav’n, moaning their God,
In agony transfixt, his ev’ry sense
A window to affliction: sorrow fill’d
Their tide of tragic woe, and chang’d the note
From fervent rapture to the gloomy strain
Of deepest lamentation. O how pure
Th’ effulgence of his bounty, that completes
Redemption’s mighty work, the source of joy.’

In this quotation, the first line is inconsistent with the last, or at least with this apostrophe :

————— ‘ All heav’n beheld,
And hymn’d in admiration’s loudest notes
Thee crucify’d.’

Wild amaze, is an expression which cannot, perhaps, with any propriety, be applied to angels; however, on this occasion, it is most probable, that nothing happened but what they had reason to expect (see Acts iii. 18.) and in reality to applaud. *God* is said to have been *transfixt in agony*, though he is certainly *impassible* : the poet, therefore, should have characterised the sufferer by some other appellation. In the succeeding lines, *affliction* enters in at a window, and *sorrow fills a tide of tragic woe*.

But, lest the author should complain that we have done him injustice, by producing only one exceptionable passage as a specimen of his performance, we shall acquit ourselves of that imputation by exhibiting one of the most pathetic :

‘ What pencil’s glowing colours know to paint
A mother’s deep distress ? fast by the cross
With eyes and hands uplifted, wrapp’d in woe
All motionless and mute, she views her son,
Her God beneath the weight of others sins
Bow his afflicted head. Thus Eve, absorpt
In sorrow’s trance, her darling offspring ey’d
Welt’ring in blood : expressive silence spoke
Her pangs of agony, the big-swoln tear
Burst down her cheek : around her beauteous form
The golden tresses flow’d in rude disorder,
Whilst Adam at her side in vain assay’d
Bland consolation. Secret grief o’erwhelms
Maria’s throbbing breast. Now languor wan
Unnerves each sense : tender remembrance soon
Wakes in her soften’d heart the fond, fond scenes,
When sweet domestic peace confirm’d her bliss,
Shelter’d beneath a husband’s faithful arm
From humbling infamy. Thrice happy pair !
They gently trod the flow’ry path of life :
They ate the bread of temp’rance, round their board
Contentment laugh’d, blithe as a blooming bride.
Lull’d on her lap the *infant God* head oft’
Repos’d him *weary*. Tho’ no trumpet’s sound,
No host of cherubim his praise attun’d,
Maternal rapture on his lovely name

With

With fondness dwelt : ponder'd each pleasing sign
 Of future splendor.—Oh ! what an awful change !
 The rude wind tempests the bright dawn of hope.
 Mute is the tongue of eloquence that aw'd
 A list'ning multitude : languid the lips
 That smil'd complacence round, and ev'ry grace
 Gently diffus'd. Dim in its ghastly orb
 The beaming eye of majesty is sunk.'

' Timantes, in the sacrifice of Iphigenia, gave Calchas a sorrowful look ; he then painted Ulysses more sorrowful ; and afterwards, her uncle Menelaus with all the grief and concern in his countenance which his pencil was able to display. By this gradation he had exhausted the passion, and had no art left for the distress of her father Agamemnon, which required the strongest heightening of all. He therefore covered up his head in his garment, and left the spectator to imagine that excess of anguish, which colours were unable to express.'—Our author has rightly introduced the mother of Jesus, the last ; but the description is not conducted in a proper manner. The simile has an ill effect ; it diverts our attention from the mother of Jesus, and lessens our concern for *her*, by presenting another object in equal distress. The representation begins as it should end ; for, as the author has managed it, our affections cool, and we forget the most distressful part of the scene, while we are amus'd with impertinent images, *a happy pair, a flow'ry path, and a blooming bride.*

24. *The Book of Lamentations for the Loss of his Royal Highness the Duke of Cumberland.* Folio. Pr. 6d. Cooke.

This Book of Lamentations, which is really a very deplorable composition, is distinguished by a malevolence and rancour which our author, like the wolf in sheep's clothing, attempts to cover by a clumsy imitation of the prophet Jeremiah : this copy, however, is as inferior to the divine original, as it is affected, barbarous, and unnatural in itself, and contains a reiteration of all that scurrility and reproach which malice and ignorance has, for some time past, poured forth against a neighbouring nation.

25. *A Pastoral Elegy on the Death of his Royal Highness William, Duke of Cumberland.* By J. P. Stock, A.M. 4to. Pr. 6d. Peat.

When we hear of a *Pastoral Elegy*, it is reasonable to expect the sweet voice of the shepherd complaining with that artless simplicity, that genuine purity, which flows from the immediate

diate fountains of nature; but, alas! this has no resemblance to the tuneful pipe that wakes the fold; nor, indeed, of any thing, but the dismal howling of a mungrel cur, who, in absence of the shepherd, has assumed his authority, and, by the dismal tone of his voice, appears to be near famished.

This production is evidently compiled from several others of the like sort, as the events which it relates have not the least connection.—In one of the Duke's battles,

' *Insatiate death, unsatisfied with prey,
Roams here and there with large gigantic strides,
Confusion over either army rides.*'

Surely, an elegant compliment to the commander! — but,

' At length, through cowardice of our allies,
Fair conquest from the English army flies.'

We are informed in a subsequent note, that these same allies were *the Portuguese*. This is, indeed, an unfortunate reference, which our author, in his hurry of collection, had forgot to omit.—After the various fatigues of a life employed in war, we are told, that,

' To manhood grown —————
William the great, the nation's only choice;
I go, he cry'd, &c.
Ye swains of Windsor, chiefly you may moan,
William's departed, never to return!

26. *A Monody on the Decease of his Royal Highness William Augustus, Duke of Cumberland; addressed to the honourable —.*
4to. Pr. 1s. Becket.

Although this poem by no means rises above mediocrity, which is often said to be the worst degree of poetry, it is yet much superior to the two last articles. There appear a few scattered rays of genius, here and there, like meteors in a cloudy sky; but they are frequently eclipsed by affectation, or lost in the tawdry glare of bombast.

' While battle stalk'd in horrid waste,
Was he not fierce as northern blast,
That splits the mountain-side?
But sooth'd by sweet returning peace,
Was he not mild as softest breeze,
That skims the summer tide?'

Alas! how barren must the invention be that produced such miserable rhymes! What occasion is there for that *ferceness* in the

the second line? is it not a blemish in a general? The idea of splitting the mountain, is truly burlesque.—The fourth stanza ends thus :

‘ Our country’s champion, stay, and pride,
Our freedom’s bulwark, *welfare’s* guide,
Ah! is he then no more?’

What a lame, drawling, soporific line, is this last!

‘ Nor yet disdain the kindly dew,
Distilling from a heart so true,
Should bathe my meaner breast.’

This figure is laboured, barbarous, and almost unintelligible.

‘ When has he seen, in Want’s chill shade,
The drooping bud of Genius fade,
And cheerless fall away!—
’Twas his, the pining plant to rear,
To bid its bursting bloom appear
In all the pride of day.’

The third line of this stanza serves no other purpose but to rhyme with the last, which is unnaturally inflated. When a prince becomes eminently distinguished as a friend and encourager of the fine arts, his loss is certainly felt with universal regret; the Muses, who are rarely favoured with such patronage, lament his death with the most pathetic and tender complaints, and are anxious to crown his tomb with never-fading laurels.—But, if the last cited verses of this monody be true, which (although we have the greatest veneration for the memory of his royal highness) presents us with a part of his character, we confess never to have heard before, the Muses have certainly been very ungrateful, in not offering their oblations at the funeral of their patron, as it would be a most scandalous and malicious libel against the daughters of Jove, to accuse them of being the authors of any of the above productions.

27. *A Sermon on the Death of his Royal Highness William, Duke of Cumberland, who died October 31, 1765. Preached at Barbican and Pinner’s-Hall, November 10, 1765. By F. Webb.*
4to. Pr. 1s. Kearsley.

This author is by no means destitute of genius; his stile and sentiments are lively; but we can say nothing in praise of his discretion, when we see him, in a *sermon*, which he dedicated to the king, breaking out into a violent invective against a late administration. Nor can we applaud his judgment when we find

find him insinuating that the death of his royal highness was 'a stroke of heaven, designed as a chastisement for our sins.'

28. *A Sermon, occasioned by the Death of his late Royal Highness, William-Augustus, Duke of Cumberland; preached at St. Thomas's, Southwark, and at the Evening Lecture, Hanover-Street, Long-Acre, November 10, 1765. By Benj. Corbyn.* 8vo. Pr. 6d. Young.

A slight delineation of the character of his late royal highness, with moral reflections in an oratorical stile.

29. *A Sermon on the Decease of his Royal Highness the Illustrious and Heroic Prince William-Augustus, Duke of Cumberland. By Benjamin Wallin.* 8vo. Pr. 6d. Buckland.

Is it possible that an intelligent reader should seriously attend to this discourse, when the author, in explaining these words, *How are the mighty fallen!* sagaciously informs us, that David, in this passage, does not speak of a general falling from his horse, but of the death of Saul and Jonathan? Or can any one refrain from a smile when he is told that 'in one day this great man (the duke) appeared in court, both on earth and in heaven!' Such puerilities are inconsistent with the dignity of a christian orator. The pious reader, however, may be edified by our author's moral reflections.

30. *A Sermon preached before his Excellency Francis Bernard, Esq; Governor, the Honourable his Majesty's Council, and the honourable House of Representatives, of the Province of the Massachusetts Bay, in New-England. May 29, 1765. Being the Anniversary for the Election of his Majesty's Council for the Province. By Andrew Eliot, A.M. Pastor of a Church in Boston.* 8vo. Pr. 1s. Meres.

A sensible discourse on the character of a good ruler, and the duty of subjects.

31. *Chearful Thoughts on the Happiness of a Religious Life. Small* 8vo. Pr. 1s. 6d. Becket.

This treatise deserves our warmest recommendation. The author, with great vivacity, exposes the absurdity of those gloomy devotees who imagine that religion consists in a monkish abstraction from the world, a renunciation of all earthly enjoyments, or a rigorous maceration of the body and spirit. He represents to us the infinite benevolence of the Supreme Being, and the amiable nature of religion; and having shewn that

that virtue is the source of happiness in every scene of existence, he concludes with this pathetic address to his reader, on the importance of a religious life.

‘Immortality, reader, is no fable. Immortality is not the fiction of priests to awe and enslave the world. Eternity is no dream, no ideal romantic illusion. God hath promised it: that Being, whose veracity is inviolable, hath appointed us the heirs of it. This inheritance, to which we are thus raised, is not indeed in this life. This is not our home. This is not the Christian’s portion, or the Christian’s rest. We can only in this probationary scene anticipate its joys, and by devout meditations antedate the unutterable vastness and plenitude of its felicity. This inheritance is in reversion. It is beyond the grave. Religion insures it to us. Death will introduce us to it. We must pass through the valley of the shadow of death before the sight of its happy shores salute our enraptured view. This earthly house of our tabernacle must be dissolved before we fully know the ‘joys which God hath prepared for those who love him.’

32. *Practical Christianity, illustrated in Nine Tracts on Various Subjects.* By Samuel Walker, A. B. 12mo. Pr. 3s. Dilly.

This performance is adapted to the taste of those readers, who, instead of improving their understandings, and rectifying their errors, doze over a religious book, deploring the corruption and impotency of their mental powers.

The author represents human nature as ‘essentially earthly, sensual, devilish,’ and mankind as a race of beings ‘under a moral impossibility either of discerning, willing or effecting any one, the least spiritual or divine thing.’

He speaks of Christianity, in the title of this work, as a practicable system, but is not this incompatible with doctrines which represent Christians in general as mere passive instruments in the hands of God? Or, however, are not the positions abovementioned calculated to extinguish every spark of generous emulation, and sink the mind in a state of spiritual slumber?

The whole merit of this book consists in the author’s piety. There is no ingenuity in the composition. In the ninth article every paragraph resounds with a repetition of the text, *there is but a step between me and death* *. This, we suppose, might

* 1 Sam. xx. 3.

have its effect on some of Mr. Walker's congregation at Truro, but can never supply the place of an argument, or be agreeable to a judicious reader.

33. *Strictures on the Commentary and Conference of the Reverend Mr. Dodd, Chaplain in Ordinary to his Majesty: with Reflections on the Reverend Mr. Heathcote's Use of Reason.* By Mr. Antininy T. 8vo. Pr. 2s. Folingby.

This author attacks Mr. Dodd most unmercifully, and in many instances, we must confess, very justly. But Mr. Antininy has his foibles; he is a professed admirer of Hutchinson, and explains the history of the creation upon the principles of that celebrated writer of gibberish. The following paragraph may entertain the reader, and give him a sufficient idea of the comments of Mr. Dodd, and the strictures of Mr. Antininy.

'Mr. Dodd hath, he says, *diligently consulted the best and most able writers upon the sacred scriptures*, with the Jewish writers, to the number of, I can't tell how many; and therefore we may conclude, he hath *compressed and consolidated the light*, to be had from them, into a body of natural philosophy, the best that could be had, from so many Christian writers, besides the Jewish, for the benefit of his reader: and what that is, we have just seen. I would not suppose he has played those *able writers* false, and given us, as their sense, what they never give, as their own; for in truth, many of them are able writers; but rather, that he has only dipped into some of them, or that they have not pretended to explain the creation, or the flood; but taking it for granted, as in good manners I must, that he has read them all, and that he could get nothing better from them, than what we have been a considering, let him blame no man for saying, a better account was wanted, than they could give, till he has justified that account to the world. Darkness he annihilates; the Spirit he makes a God of; the light he makes a ghost of; it comes in and out at the key-hole, is nothing, but just while it appears; it slides about, comes, is gone; nobody knows where, nor how; nor what becomes of it, or what it is fed and supported by, while it is here; in short, he might as well have called it a *privation of darkness*, as he does darkness a privation of light, and rid his hands, as he hath his thoughts, of the trouble of both at once. His chaos is a most curious *olla podrida*, and I have set it before the reader, as a curiosity. The firmament, called the strength of God, is dwindled down into the elasticity of the air; the waters that covered the whole surface, and fill the great womb of the earth, he lodges in the mouths of that great sea; storing the

the atmosphere, tho' with a body of them, thick enough to have as entirely darkened the sun, and intercepted all benefit from it to the earth, as a brass wall would have done, for sixteen hundred years to the flood, that the clouds might have rain enough, for fear the great deep should not, to drown the earth; and down they come; and then run off the *declivity* of the earth into the seas, which now could hold them all, but before were not big enough; and what was very good of them, they were so civil as not to mount again to their cock loft in the air, lest every bumpkin should laugh at their being there, when it was visible that they were not. There are other curious observations and discoveries in Mr. Dodd's notes, which I have taken pains to expand, for the benefit of careless readers; for he has an art of compressing *his matter* together, that you shall often find more of it in four lines in him, than in twice four pages in *Behmen* or *Bunyan*. But I have done with them for the present, till what relates to the revelation of christianity comes, together with his explanation of the Cherubim; when perhaps we may lay our loggerheads together once more; only I must now have a word or two with him, on some passages in his *Conference*.*

It is not necessary, we apprehend, to give any particular account of our author's reflections on Mr. Heathcote's book, as every body knows in what manner Mr. Hutchinson, and his followers, have declaimed against reason in matters of religion.

34. *The Novellist, or Tea-Table Miscellany; containing the select Novels of Dr. Croxall, with other polite Tales, and pieces of modern Entertainment. Two Vols. 12mo. Pr. 6s. Lowndes.*

This collection contains, besides what is taken from Dr. Croxall, several papers from the Rambler, Adventurer, and other inferior performances.—Though many of the stories are trite, yet they may prove entertaining to the younger class of readers.

* Viz. *A Conference between a Mystic, an Hutchinsonian, a Calvinist, a Methodist, a Member of the Church of England, and others*; printed, without the author's name, in the year 1761.

THE CRITICAL REVIEW.

For the Month of *December*, 1765.

ARTICLE I.

The Plays of Shakespeare, with the Corrections and Illustrations of various Commentators. To which are added Notes, by Samuel Johnson. VIII. Vols. 8vo. Pr. 2l. 8s. Tonfon.

HAVING in our last Number reviewed Mr. Johnson's preface, and differed from him who differs from (we believe) all Englishmen in their ideas of Shakespeare's genius and merit, we now proceed to investigate his edition of that great poet, as to particular passages, and the emendations he has either introduced or admitted, by which the service he has done the literary world, as an editor of Shakespeare, must stand or fall.

We have already exposed the critical sagacity that altered *soul* to *foil*, and *ill*, in Prospero's speech to Miranda in the *Tempest*. In the same play our editor has the following *most extraordinary* note.

‘ ——— *deck'd the sea.*] To *deck* the sea, if explained, to honour, adorn, or dignify, is indeed ridiculous; but the original import of the verb *deck* is, *to cover*; so in some parts they yet say *deck the table*: this sense may be born, but perhaps the poet wrote *fleck'd*, which I think is still used of drops falling upon water. Dr. Warburton reads *mock'd*, the Oxford edition *brack'd*.’

We shall not contend whether the word *deck'd* is proper here; but if an alteration is necessary, why not substitute *eck'd* or *eik'd*, which is to *encrease* the sea; as Jaques in the *Winter's Tale* is said to have augmented the *brook with tears*. As to the word *fleck'd* being still used for drops falling into the water, we are by no means satisfied that the English use it in that sense, tho' perhaps the French do. The old English signification of the word *fleck* was *spotted* or *flea-bitten*.

In Trincalo's speech, where he mentions ‘a foul bumbar’d that would shed his liquor,’ Mr. Johnson suffers Theobald's note to stand, in which he says that the word *bumbar'd* ‘meant

a large vessel for holding drink, as well as the piece of ordnance so called.' We strongly suspect, and the authorities brought by Theobald from Shakespear confirm it, that the *soul bump-bards* mentioned here, are neither more nor less than *full bumpers*. We have already (see vol. xix. p. 166.) given our reason, which is very different from Mr. Johnson's, why the word *third* ought to stand in Prospero's speech, act iv. scene 1. and we cannot conceive to what species of obstinacy it must be owing that he did not replace the word *twilled*, if he saw our observations on the word (ibid.) To this day, where the undulations of the waves produce those small ridges that are often discernible on the sands of the shore, they are called the *twill'd sands*: our editor tells us in his note, that he does not understand the word.

In scene iv. of the last act of the same play, where Ferdinand and Miranda are discovered at chess, the latter says, that she would suffer him to play her false 'for a score of kingdoms,' which Mr. Johnson and Dr. Gray very sagaciously interpret to be *twenty* kingdoms—we have no idea why Miranda should confine herself to the number *twenty*. Every one knows what it is to *score* up at play—yes (says she) if every *score* was a kingdom I would suffer you.

We have already (ib. p. 167.) explained the meaning of the line,

'The human mortals want their winter here.'

But Mr. Johnson has loaded his page with notes and conjectures, void of probability, upon the same passage. He admits and consequently approves of Theobald's alteration of the two following lines in the first scene of the fourth act of the *Midsummer's Night's Dream*.

'Titania, musick call, and strike more dead
Than common sleep; of all these fine the sense.'

Mr. Johnson, upon Theobald's authority, changes those two lines into

'Titania, musick call; and strike more dead
Than common sleep of all these five the sense.'

We can by no means see the propriety of this alteration. The word *fine* here signifies *multare*, and consequently Titania does the very thing Oberon desires. She *fines* or *deprives* them of their sense. 'Would musick (says Mr. Theobald) that was to strike them into a deeper sleep than ordinary, contribute to *fine* (or *refine*) their senses?' Mr. Johnson has omitted this part of Theobald's note, tho' the absurdity of it is the only authority he could have for admitting the alteration into his text.

In the *Two Gentlemen of Verona*, when Speed calls the lady a *laced mutton*, (scene 2d, act 1st,) Mr. Theobald has the following *notable* note, which Mr. Johnson has admitted.

' I, a lost Mutton, gave your letter to her, a lac'd Mutton;] Speed calls himself a *lost Mutton*, because he had lost his master, and because Protheus had been proving him a *Sheep*. But why does he call the lady a *lac'd Mutton*? Wenchers are to this day called *Mutton-mongers*; and consequently the object of their passion must, by the metaphor, be the *Mutton*. And Cotgrave, in his English-French Dictionary, explains *Lac'd Mutton*, *Une Garfe, putain, fille de joye*. And Mr. Motteux has rendered this passage of Rabelais, in the prologue of his fourth book, *Cailles coiffées mignonement chantans*, in this manner; *Coated Quails and laced Mutton waggishly singing*. So that *lac'd Mutton* has been a sort of standard phrase for *Girls of Pleasure*. THEOBALD.'

This is another specimen of Mr. Johnson's discernment, for we will venture to say that no man can read this note without having an idea that the mutton spoken of here is a real sheep; nor has the dictionary-monger and translator cleared up the matter. The fact is, that *mouton lacé* was a tuft of false hair, which the ladies of those times laced to their natural hair. That kind of false hair is now called a *tête de mouton*, *Cincinnati muliebres ad frontem*, or the front curls of a woman's head.

In the fourth scene of the same act it is hard to say whether Mr. Theobald or Mr. Johnson is guilty of the greatest mistake upon Panthion's saying that,

' ————— youthful Valentine,
Attends the emperor in his royal court.'

Says Mr. Theobald, this forgetfulness and contradiction, viz. of Valentine being at Milan when he is said to be at the emperor's court, may perhaps, be solved, 'as since the reign of Charlemagne, this dukedom and its territories have belonged to the emperors.' Says Mr. Johnson, 'Mr. Theobald discovers not any great skill in history. Vienna is not the court of the emperor as empéror, nor has Milan been always without its princes since the days of Charlemagne.' Indeed, Mr. Johnson, Theobald is so far in the right, that the city of Milan was the capital of the emperor in Lombardy, and he always was crowned there. Your shrewd observation of Milan 'not having been always without its princes since the days of Charlemagne,' is nothing to the purpose, because those princes were vassals to the empire, and received their investitures from the emperors, whose presence always superseded their territorial privileges; witness the histories of the Visconti, the Galeazzi, and the Sforza families, who all reigned in Milan, but as vassals to the emperor. Says Mr. Theobald, in the same note, but without any mark of reprobation from Mr. Johnson, 'I wish, I could as easily solve another absurdity which en-

counters us, of Valentine's going from Verona to Milan, both inland places, by ſea.' But does Shakeſpeare ſpeak a ſingle word of Valentine's going from Verona to Milan by ſea?—We believe not. He ſpeaks indeed of a ſhip that was to carry him from Verona, or the Veroneſe, to Milan, or the Milaneſe. But every one knows that the veſſels which then plied upon the Po and the Adige, tho' not ſo large as barks are now, were called ſhips; and where was the abſurdity of Shakeſpeare in ſuppoſing, what is extremely probable, that Valentine went the whole or the greateſt part of his journey by one or other of thoſe rivers, without being within fifty miles of the ſea?

In the firſt ſcene of the fourth act, Mr. Johnſon in a note tells us that, 'Robin Hood was captain of a band of robbers, and was much inclined to rob churchmen.' We believe there never was ſuch a perſon as Robin Hood, and that it is a very natural corruption of the word *robbinghood*, or the ſociety of robbers, in the ſame manner as we ſay *brotherhood*, *ſiſterhood*, *prieſthood*, and the like. Thoſe *hoods* were very common in the northern parts, for ſome time after the Norman invaſion; and after they were ſuppreſſed, it was very natural for prieſts and foreigners to coin a *Robin Hood* out of the *robbinghood*, which has been thereby contracted into a ſingle perſon ever ſince.

The duke opens the firſt ſcene of *Measure for Measure*, in ſpeaking to Eſcalus, as follows:

'*Eſcalus*.——

Eſcal. My Lord.

Duke. Of government the properties t' unfold,
Would ſeem in me t' affect ſpeech and diſcourſe.
Since I am not to know, that your own ſcience
Exceeds, in that, the liſts of all advice
My ſtrength can give you: then no more remains:
But that to your ſufficiency, as your worth is able,
And let them work.'——

We ſhall not here examine Mr. Theobald's abſurd note, becauſe Mr. J. by not admitting it, is not answerable for it. His own is as follows:

'Sir Thomas Hanmer having caught from Mr. Theobald a hint that a line was loſt, endeavours to ſupply it thus.

——Then no more remains,

But that to your ſufficiency you join

A will to ſerve us, as your worth is able.

'He has by this bold conjecture undoubtedly obtained a meaning, but perhaps not, even in his own opinion, the meaning of Shakeſpeare.

'That the paſſage is more or leſs corrupt, I believe every reader will agree with the editors. I am not convinced that a
line

line is lost, as Mr. Theobald conjectures, nor that the change of *but* to *put*, which Dr. Warburton has admitted after some other editor, will amend the fault. There was probably some original obscurity in the expression, which gave occasion to mistake in repetition or transcription. I therefore suspect that the author wrote thus,

‘ ——— Then no more remains,
But that to your *sufficiencies* your worth is *abled*,
And let them work.

‘ Then nothing remains more than to tell you that your virtue is now invested with power equal to your knowledge and wisdom. Let therefore your knowledge and your virtue now work together. It may easily be conceived how *sufficiencies* was, by an inarticulate speaker, or inattentive hearer, confounded with *sufficiency* as, and how *abled*, a word very unusual, was changed into *able*. For *abled*, however, an authority is not wanting: Lear uses it in the same sense, or nearly the same, with the Duke. As for *sufficiencies*, D. Hamilton, in his dying speech, prays that Charles II. may exceed both the *virtues* and *sufficiencies* of his father.

‘ ————— The terms
For common justice you’re as pregnant in.]

‘ The later editions all give it, without authority, the terms of justice, and Dr. Warburton makes terms signify bounds or limits. I rather think the Duke meant to say, that Escalus was present, that is, ready and knowing in all the forms of law, and, among other things, in the terms or times set apart for its administration.’

After all this shrewd reasoning, Dr. Warburton certainly is in the right, tho’ he seems not to know why, for the word naturally referred to, was the duke’s *strength* or *power* in government, which, when joined to the *sufficiency* or *abilities* of Escalus, were equal to the task of the latter’s government, by a delegated authority. We cannot, partly for the reasons Mr. Johnson gives himself, agree to the alteration of *prone* in the sixth scene of the same play for *prompt*, or any other word.

‘ ————— for in her youth
There is a prone and speechless dialect,
Such as moves men !—————’

The sense is extremely clear, and in the manner of Shakspeare, according to the old reading.

We cannot imagine why Mr. Johnson should give admittance to Warburton’s ridiculous note on the following speech,

‘ Why, all the souls that were, were forfeit once.’

merely because it is not good divinity; and that therefore the first *were* should be changed to *are*. It is evident by what follows,

‘ And he, that might the ’vantage best have took,
Found out the remedy.’

that tho’ Isabella may not be a very accurate divine, yet it is plain, she speaks of the souls that were forfeited at the time the remedy first was found out.—Mr. Johnson in the same scene has the following note :

‘ *But ere they live to end.*] This is very sagaciously substituted by Sir Thomas Hanmer for, *but here they live.*’ This conjecture is so far from being sagacious, that it makes the passage stark nonsense. The whole is as follows.

‘ —————Now, ’tis awake;
Takes note of what is done ; and like a prophet,
Looks in a glass that shews what future evils,
Or new, or by remissness new-conceiv’d,
And so in progress to be hatch’d and born,
Are now to have no successive degrees;
But ere they live to end.’

In the name of common sense, where is the difference between *ere* and *here*, which was the old reading ? The *here* plainly refers to their being conceived in the prophetic glass, and consequently they were to be ended *ere* they lived in the world.

In the first scene of *As you like it*, Mr. Johnson agrees with Dr. Warburton in reading *lys* me here at home, instead of *stays* me here at home. If we had found the word *lys* in the original, we should not perhaps have ventured any emendation; but we are so far from thinking there is a necessity for any here, that we apprehend the amendment offered, to be a sort of tautology, and somewhat of an anticlimax; ‘ to speak more properly, *lys* me here at home, unkept; for call you that keeping for a gentleman of my birth, that differs not from the stalling of an ox?’ This is the same as saying, I am *stayed* like a hog, nay, I am *stalled* like an ox; whereas, by retaining the original word the absurdity is removed. Mr. Johnson admits, without any reprehension, Warburton’s emendation, in the second scene, of *revenue* for *reverence*.

In the fourth scene of this act, Cælia says to her friend Rosalind, ‘ Let us sit and mock the good housewife Fortune from her wheel, that her gifts may henceforth be bestowed equally.’ Mr. Johnson’s note upon this humorous passage is as follows. ‘ The wheel of Fortune is not the *wheel* of a *housewife*. Shakspeare has confounded Fortune, whose wheel only figures

figures uncertainty and vicissitude with the Destiny that spins the thread of life, though indeed not with a wheel." We can by no means see how Shakspeare has confounded the *wheel* with the *distaff*; as the *spinning wheel* and the *wheel of Fortune* have the same form and figure. Cælia speaks of her and her companion, placing themselves at the *wheel of Fortune*.

In the seventh scene of the same act, Orlando says,

—————' My better parts
Are all thrown down; and that, which here stands up,
Is but a quintaine, a meer lifeless block.'

Mr. Johnson gives us Dr. Warburton's note upon this passage, who observes that a '*Quintaine* was a *post* or *butt* set up for several kinds of martial exercises, against which they threw their darts, and exercised their arms.' This is but an imperfect (to call it no worse) explanation of a beautiful passage. The *quintaine* was not the object of the darts and arms: it was a stake driven into a field, upon which were hung a shield and other trophies of war, at which they shot, darted, or rode, with a lance. When the shield and the trophies were all thrown down, the *quintaine* remained. Without this information how could the reader understand the allusion of

' ————— my better parts
Are all thrown down;'

This quintaine seems to have been of very old standing; Virgil, in describing the trophies of Mezentius, says,

*Ingentem quercum, decisis undique ramis,
Constituit tumulo, fulgentiaque induit arma.*

In the sixth scene of the second act, Mr. Johnson admits of Theobald's alteration of '*how merry are my spirits?*' into '*how weary are my spirits?*' And he tells us that the clown's reply makes this reading certain. We think that Rosalind's rejoinder makes the original reading certain: 'I must comfort (says he) the weaker vessel, as doublet and hose ought to shew, itself courageous to petticoat.' From this speech (which we are to suppose Cælia not to hear) Rosalind affects a merriness of spirits. In the same scene, the clown says, 'I remember the wooing of a peascod instead of her, from whom I took two cods, and giving her them again, said with weeping tears, wear these for my sake.' Mr. Johnson observes, that 'for *cods* it would be more like sense to read *peas*, which having the shape of pearls, resembled the common presents of lovers.' Mr. Johnson seems to have forgotten that the clown took the *two cods* from his mistress. We suspect there is some allusion here to a *pillow*, which in the northern countries is still called

a *cod.*—Jaques, in his famous soliloquy, scene ninth of the same *act*, mentions the justice to be

‘ Full of wise saws and modern instances.’

Upon which Mr. Johnson remarks, in opposition to Warburton, ‘ that the justice is full of *old sayings*, and *late examples*.’ We are somewhat suspicious, but far from being positive, that Shakspeare might have an allusion in the word *modern*, to those law-books that are called *moderns*, if any such were called so in his time.—In scene the third, *act* the third, says the clown, — ‘ thou art damn’d, like an ill-roasted egg, all on one side.’ Says Mr. Johnson, ‘ of this jest, I do not fully comprehend the meaning.’ Then let him ask the first cook-maid he meets, and she will tell him, that when an egg is roasting, and not turned before the fire, it is ill-roasted, for one side is too hard and t’other too soft.

In the song (scene the fifth, *act* the third) we have the following stanza, in praise of Rosalind:

‘ Nature presently distill’d
Helen’s cheeks, but not her heart,
Cleopatra’s majesty;
Atalanta’s better part;
Sad Lucretia’s modesty.’

Mr. Johnson, in a long confused note, which, we shall not transcribe, can make nothing of this same Atalanta, and concludes by saying, ‘ *Shakspeare* was no despicable mythologist, yet he seems here to have mistaken some other character for that of Atalanta.’ On the contrary, we believe that honest Shakspeare, in the dictionaries of his times, met with one Atalanta, who was Jason’s daughter, and who, after wounding the Calydonian boar, vowed perpetual virginity. The poet had just before mentioned two lewd characters, Helen and Cleopatra, and he contrasts their wantonness with *Atalanta’s better part*, *chastity*, and *Lucretia’s modesty*. Some, perhaps, may think, that *Atalanta’s better part* alludes to Rosalind’s quickness in repartee; as a page or two after, Jaques says to Orlando, ‘ You have a nimble wit, I think it was made of Atalanta’s heels;’ alluding to the well known story of the other Atalanta’s swiftness.

We cannot agree either with Dr. Warburton or Mr. Johnson, in finding out nonsense in Rosalind’s saying ‘ one inch of delay more is a South-sea of discovery.’ The discoveries made in the South-sea at that time, we may easily suppose to have been extremely slow, painful, and irksome; and any reader of common sense must understand that to be Rosalind’s meaning.

‘ Here comes Sir Oliver — Sir Oliver Mar-text,’ says the clown,

clown, in the same act. Mr. Johnson's note upon this passage is so curious, that it is worth transcribing :

' He that has taken his first degree at the University, is, in the academical stile, called *Dominus*, and in common language was heretofore termed *Sir*. This was not always a word of contempt ; the graduates assumed it in their own writings ; so Trevisa, the historian, writes himself *Syr John de Trevisa*.'

Had Mr. Johnson been more of an antiquarian, he would have been a much better editor of Shakespeare. He would then have known that this is no academical, but a pontifical stile. The popes, not to be behind-hand with our kings before the Reformation, arrogated to themselves a power of knighthood, both in England and Scotland ; and the honour was sold by their legates or agents, to churchmen, who could pay for it, which great numbers did in both kingdoms.

In the tenth scene, Mr. Johnson admits Dr. Warburton's observation, that ' a goblet is never kept *cover'd*, but when *empty*.' This, we doubt, is speaking not only without, but against, authority. *Covers* were intended to keep dust and insects out of the bowl, as may be proved by a variety of instances, could the thing admit of a dispute.

In *Love's Labour's Lost* (act second, scene first) Mr. Johnson, in his note, tells us, that ' *chapman* seems to signify the *seller*, not as now, commonly, the *buyer*.' We believe the commissioners of bankrupts understand *chapman* to be the *seller* as well as the *buyer* ; and that the word was always understood in that sense.—In the second scene of the third act, Costard says,

' My sweet ounce of man's flesh ; my in-cony Jew !'

' *Incony* or *kony*, in the north, signifies fine, delicate—as a *kony thing*, a fine thing. It is plain, therefore, we should read, *my in-cony jewel*. *Cony*, has the signification here given it ; but *incony*, I never heard nor read elsewhere. I know not whether it be right, however specious, to change *Jew* to *jewel*. *Jew*, in our author's time, was, for whatever reason, apparently a word of endearment. So in *Midsummer Night's Dream*,

' Most tender juvenile, and the most lovely *Jew*.'

These are most unfortunate criticisms ! *Conny*, or *cony*, in the North of England, and *canny*, in Scotland, have the same significations. They mean an artful, fortunate, provident manager ; or a person who is auspicious and lucky. A *conny* or *canny* foot, is a foot of good luck ; *inconny*, or *unconny*, is the reverse ; and, therefore, Costard here applies it with great propriety to Armado, ' My in conny Jew !'—my ill-boding Jew.

He calls him Jew, on account of his fordid disposition, and, perhaps, of his complexion likewise, because Armado was a Spaniard. The first part of this sentence alludes to Moth, and the next to Armado, whose boasted remuneration, we see, amounts to the whole sum of three farthings.

As we do not propose to animadvert upon Mr. Johnson's performance, in the disputes he has with Shakspeare's other editors, concerning his author's meaning, on which much may generally be said on both sides, and both may be in the wrong, we shall confine ourselves to the passage where nothing, or next to nothing, can be said for the alterations which our editor has admitted or introduced. In the same play (scene the third, of the fourth act) he adopts the following criticism and emendation from Theobald :

'So doth the bound his master, the ape his keeper, the tired horse his rider.] The pedant here, to run down imitation, shews that it is a quality within the capacity of beasts: that the dog, and ape are taught to copy tricks by their master and keeper; and so is the *tired* horse by his rider. This last is a wonderful instance; but it happens not to be true. The author must have wrote—the *tryed* horse his rider; i. e. one, *exercis'd*, and brought to the *manage*: for he obeys every sign and motion of the rein, or of his rider.'

As we have said, on other occasions, had we found the word *tried* in former copies, we should scarcely have dreamed of an emendation, but surely the word *tired* is much better. Where was our editor's sagacity, when he joined with Mr. Theobald, in the idea, that a tired horse was the same as a *wearied* or *fatigued* horse. Every one acquainted with the nature of that noble animal, knows how stately, how proud, how fond he is of his master, when he is *tired*, that is, *caparisoned*, *dress'd-out* with his *tires* of ribbands, knots, embossments, buckles, and his other Phalaræ; and if we mistake not, there exists, at this very day, such a trade as that of a horse-milliner, whose business is to *tire* or *dress-out* horses. If we consult ancient prints and pictures, our ancestors were far more ingenious and costly, in this branch of millinery, than the present age.

In the last scene of the same act, Mr. Johnson give admittance to a very whimsical alteration of the two following lines :

'And when love speaks, the voice of all the gods
Makes heav'n drowsy with the harmony!'

Dr. Warburton, instead of *make*, reads *mark*, 'that is (says he) in the voice of love alone, is included the voice of all the gods. Alluding to the ancient theogony, that love was the parent and support of all the gods. Hence, as Suidas tells us, Palcephatus wrote a poem, called, Ἀφροδίτης καὶ Ἑρμῆος
φωνή

φωνῇ καὶ λόγῳ. The voice and speech of Venus and Love, which appears to have been a kind of *cosmogony*; the harmony of which is so great, that it calms and allays all kinds of disorders; alluding again to the ancient use of music, which was to compose monarchs, when by reason of the cares of empire, they used to pass whole nights in restless inquietude.’

Though we entertain an uncommon opinion of Shakespeare’s learning, yet, we dare assert, that when he wrote the two lines in question, he had no such authors as Suidas or Palæphatus in his eye. Suidas, it is true, does speak of one Palæphatus (not Palcephatus) who, he says, composed five thousand verses upon the language and discourse of Venus and Cupid; but we cannot find out the least authority, why the learned doctor should suppose it to be a *cosmogony*, the harmony of which is so great that it calms and allays all disorders. We are, therefore, inclined to believe, that he trusted too much to his memory on this occasion; and that he mistook this *cosmogony* for the *cosmopœia*, which this same author composed, and which was no more than a poem on the creation of the world. One Antimachus, an Egyptian, according to Suidas, wrote on the same subject.—Upon the whole, we entirely agree with the author of the Beauties of Shakespeare, that our poet’s meaning is to shew, that when Love speaks, were all the rest of the gods to speak after him, *heaven would be drowsy*. We scarcely think, that the alteration of *make* into *makes*, is here needful, as mention is made of many voices forming but one.

[To be continued.]

II. *A Letter to the Right Reverend Author of the Divine Legation of Moses demonstrated; in answer to the Appendix to the fifth Volume of that Work: with an Appendix, containing a former literary Correspondence, by a late Professor in the University of Oxford.* 8vo. Pr. 1s. 6d. Millar.

THE author of an anonymous book, intitled, ‘A Free and Candid Examination of the Bishop of London’s Sermons,’ having asked, ‘Where was idolatry ever punished by the magistrate but under the Jewish œconomy?’ Dr. Lowth, to whom this question was addressed, in the second edition of his ‘Prelections concerning the Sacred Poetry of the Hebrews,’ answers, ‘Sub œconomiâ patriarcharum; in familiis, & sub dominatu Abrahami, Melchizedechi, Jobi, cæterorumque.’—The bishop of Gloucester, in an Appendix to the fifth Volume of the Divine Legation, espouses the cause of his friend the *examiner*, and thus attacks the professor: ‘This

‘ This is so pleasant an answer, and so little needing the masterly hand of the *examiner* to correct, that a few strictures, in a cursory note, will be more than sufficient to do the business.

‘ 1. The *examiner*, to prove, I suppose, that the book of Job was a dramatic work, written long after the time of the patriarch, asks, ‘ Where was idolatry ever punished by the magistrate, but under the Jewish œconomy?’ The *professor* answers, ‘ It was punished under the Jobean œconomy.’ And he advances nothing without proof. Does not Job himself say, that idolatry was ‘ an iniquity to be punished by the Judge?’ The *examiner* replies, that ‘ the Job who says this, is an airy fantom, raised for other purposes than to lay down the law for the patriarchal times.’ The *professor* maintains that they are all asses, with ears as long as father Harduin’s, who cannot see that this is the true and genuine old Job.—In good time. *Sub judice lis est*: and while it is so, I am afraid the learned professor *begs the question*; when, to prove that idolatry was punished by the magistrate, out of the land of Judea, he affirms that *king Job* punished it. If he says he does not rest his assertion on this passage of the book of Job alone, but on the sacred records, from whence he concludes that those *civil magistrates*, Abraham and Melchisedec, punished idolatry, I shall own he acts fairly, in putting them all upon the same footing; and on what ground that stands, we shall now see.

‘ 2. The *examiner* says, ‘ Where was idolatry ever punished by the magistrate, but under the Jewish œconomy?’ A question equivalent to this, ‘ Where was idolatry punished by the civil magistrate, on the established laws of the state, but in Judea?’ To which the professor replies, ‘ It was punished by all the patriarchal monarchs, by king Job, king Abraham, and king Melchisedec.’

Of a noble race was Shenkin.

‘ But here, not one, save the last, had so much as a nominal title to civil magistracy: and this last drops, as it were, from the clouds, without lineage or parentage; so that though of *divine*, yet certainly not a monarch of the true stamp, by *hereditary right*. The critic, therefore, fails in his first point; which is, finding out civil magistrates to do his hierarchical drudgery.’

His lordship proceeds to examine the history of these patriarchs; and insists, that they neither did, *de facto*, nor could, *de jure*, punish idolatry by the judge.

In the remaining part of the appendix, the author endeavours to ridicule and expose an argument which the professor has deduced from the style and manner of the book of Job, in favour of its great antiquity, concluding his remarks in this

menacing

menacing strain: 'He who did not spare the bishop, would certainly demolish the professor, should he take it into his head to examine the *Prelections* as he hath done the *Sermons*.'

In the letter now before us, the professor answers the bishop with freedom, acuteness, and spirit.

The reader, who knows in what manner the author of the *Divine Legation* has treated every writer, who has had the temerity to differ from his lordship's opinion, will be pleased with the following just and animated expostulation:

'Indeed, my lord, it is matter of common complaint, and a real hardship upon us free subjects of the republic of letters in general, that we cannot go on quietly and peaceably in the public road, upon the ordinary business of our calling, without meeting at every turn a sturdy bravo, who disputes our passage, claims the highway as his own, and falls upon us with his cudgel, if we do not keep just to the track in which he orders us to walk. You give yourself out as *Demonstrator of The Divine Legation of Moses*: this subject you look upon as your exclusive property; by what title, I cannot say: surely not as first occupier; for the Divine Legation of Moses had been often demonstrated before; and it would be no presumption even in a young student in theology to undertake to give a better, that is, a more satisfactory and irrefragable demonstration of it in five pages, than you have done in five volumes. However, in quality of demonstrator general of the *Divine Legation of Moses*, you lay in a further claim as lord paramount in all the realms of science: for *the Divine Legation of Moses*, it seems, contains in it all knowledge divine and human, ancient and modern; it treats, as of its proper subject, *de omni scibili, & de quolibet ente*; it is a perfect Encyclopedia; it includes in itself all history, chronology, criticism, divinity, law, politics, from the law of Moses down to the late Jew bill, and from Egyptian hieroglyphics to modern rebus-writing; and to it we are to have recourse, as to an infallible oracle, for the resolution of every question in literature. It is like lord Peter's brown loaf; it is mutton, and it is beef; it is fish, and it is flesh; it is meat, and it is drink; in it are contained *inclusive* all the necessities of life; and a dreadful anathema hangs over the head of the unbeliever and gainsayer. For whatever it may pretend in theory, it admits in fact of no tolerance, no intercommunity of various sentiments, not the least difference of opinion: to dissent, is a capital offence; to be silent, is a criminal reserve; even to praise, unless in such high strains of penegyric as shall come up to the full standard of the great proprietor's extravagant self-estimation, argues a malignant parsimony, a disrespect, and an indignity*: the charge has been openly avowed, and a smart correction

* See the Delicacy of Friendship, p. 47, 49.

rection has been publicly inflicted on the offender. The demonstrator of *the Divine Legation* of Moses doth indeed in his pretensions *bestride the narrow world* of literature, and hath cast out his shoe over all the regions of science. He puts me mightily in mind of king *Picrocole*, when he had taken the castle of Clermauld; by assault indeed, and in all the forms, but without resistance; for the place was open and defenceless. Upon this foundation he sets up for universal monarchy; he makes an imaginary expedition through Europe, Africa, and Asia; his three ministers, the duc de Menüail, count Spadassin, and captain Merdaille, persuade him, that he is the most puissant and chivalrous prince that ever appeared since Alexander the Great, and that he has actually conquered all the world: and behold, he frightens the poor pope out of his wits, and seizes his dominions; he vanquishes and baptizes Barbarossa; he kills and slays all the Dog Turks and Mahometans; he gives away countries, and disposes of kingdoms; and bounces, blusters, and swaggers, as if he were really sovereign lord, and sole master of the universe.'

Having stated his particular case, and settled preliminaries with his lordship, the professor proceeds to the matter in debate, which he introduces in this manner:

'In examining your answer to me (for such, I suppose, I may, without impropriety, call it, though I never questioned you about these matters at all) I shall take your lordship for my guide; and try it by those rules which you have laid down, by which one may, with certainty, mark and fix the character and denomination of an answerer.

'Your lordship, in the preface to the *Doctrine of Grace*, speaks of a mode of answering; which consists in *sophistry*, *buffoonery*, and *scurrility*. This judicious distribution of the subject suits my purpose so exactly, that I must beg leave to borrow it. I shall therefore treat of your answer to me, under the three heads of *sophistry*, *buffoonery*, and *scurrility*; which, with some animadversions on the *critical* part towards the conclusion, which is of a character somewhat different, will completely take in the whole of the Appendix.'

Our author begins with the argumentative; that is, as he undertakes to shew, the *sophistical* part of the Appendix. The first question in dispute is, 'Whether, under the patriarchal government, idolatry was punished by the magistrate?' The bishop holds the negative; and his first argument is taken from the behaviour and character of Abraham. The argument is this: 'Abraham interceded for Sodom; therefore Abraham was an advocate for toleration.' The professor minutely examines this argument, and observes, that there is no passage in
the

the Bible in which idolatry is said to have been the crime for which Sodom was destroyed; and that Abraham's intercession for that city arose from a scruple solely respecting the justice of God in destroying the righteous together with the wicked, and had no relation to the particular crime, to the kind, or the measure of guilt of the offenders.

His lordship's second argument is taken from the thirty-first chapter of Genesis, in which we are told, that Rachel steals away her father's gods. 'Rachel (says his lordship) contrived to keep them, for no better purpose, *we may be sure*, than that for which the good man employed so much pains to recover them.' The professor observes, that we have no reason to suppose that Rachel stole her father's gods for idolatrous purposes; that she is represented, in the preceding chapter, as a serious and faithful worshipper of the true and only God, and that the author of the *Divine Legation* had observed himself, when he thought it something for his purpose to make the observation, 'that Jacob took care to instruct his wives in the true religion.' 'But (continues the professor) supposing Rachel stole her father's gods with a design to worship them, search was made, and nothing at all was discovered; not even the theft, much less the idolatry, which was the secret motive, and in time to be the consequence of the theft. So, as far as I can see, we are not a whit the wiser, or the nearer to the resolution of the question, whether idolatry was punished by the patriarchs, or not. Rachael, you say, was not punished for idolatry:—I answer, She was never proved guilty of it.'

The third case, as the professor observes, quite determines the question—against his lordship.

'It is no uncommon thing for an experienced polemic, when he is distressed by an untoward text, that lies in open view, full in the face of the reader, and just across his argument, to slip it out of sight, and convey it away, and keep it under cover with as much dexterity and slight of hand, as a juggler employs with his cups and balls. But here, all is fair and above board; the case is plainly laid before us; and we have nothing to do, but to see which way it tends, and what is the consequence directly resulting from it. "Jacob at Bethel, in pious emulation of his grand-father's *care to keep the way of the Lord*, commanded *his household, and all that were with him, to put away the strange gods from among them*." Now let us see your deduction from it. "They obeyed, all was well, and not a word of *punishing by the Judge*." Punishing, my lord! for what, I beseech you? for putting away the strange gods, as they were commanded to do? Just now you were for having poor Rachel punished, for nothing at all but your own suspicions; here you

go still farther, and expect that the people should be punished even for their obedience. "They obeyed, and all was well." But, suppose they had not obeyed, would all have been well then? A command issued by a superior, in an authoritative manner, and in due form, plainly implies a right, and a power, and a will, to enforce obedience to the command: the patriarch issues a command against idolatry; therefore the patriarch had a right, and a power, to punish idolatry; and would have punished it in those, whom he should have found guilty of the crime.

' Here then is the example required; and thus stands the fact attested by sacred history: Jacob, a ruler of a tribe, assumes, as such, a power of restraining and prohibiting, and consequently of punishing, idolatry. He forbids not only the public worship, but the private use, and secret possession, of idols: the people acknowledge this power by immediately obeying his command, by surrendering to him their idols, and every other mark and adjunct of false worship: and I add, that his duty * and engagements to God, his situation amongst nations addicted to the grossest idolatries, and the disposition of his own people inclined to idolatry (as appears by their having these abominations in their hands) sufficiently justify him in assuming and exercising such a power.'

Having seen how the matter stands in the history of the patriarchs, the professor observes, that the proof of the fact is sufficient for his purpose, without the justification of it. The true Job, or rather the author of the poem of Job, equal or prior in time to Moses, might, he says, express what was the received opinion and practice of his age, however iniquitous that opinion and practice might be: he might speak of idolatry as punished by the judge, though the judges of that age might exceed their commission in punishing it. But as he thinks, not only that the patriarchs did exercise their authority in restraining idolatrous worship, but that they might also do it, without being such inquisitors and prosecutors as the author of the Appendix would, in that case, represent them to have been; he proceeds to consider his lordship's argument from the laws of nature and nations.

Idolatry, the bishop says, is not punishable by the law of nations. The professor allows, that one nation has no right to punish another nation for idolatry; but when his lordship contends that idolatry is not punishable by the law of nature, the professor replies, that idolatry is a crime against the light of nature, and therefore, against the law of nature. That idolatry in question, the ancient heathen idolatry was such, he proves, from the first chapter of St. Paul's Epistle to the Romans,

* See Gen. xxviii. 20. 22.

mans, and from a passage in the Epistle to the Galatians, in which the apostle reckons heathen idolatry among the works of the flesh. The professor observes, that his lordship, in the same volume, speaks of the ancient heathen idolatry as a species of immorality; as such, it is evidently a crime against the law of nature. But, says he, though in a state of nature there is no human jurisdiction which can properly interpose to restrain this crime, yet, in a state of civil society, which is supposed in this question, this defect is supplied: the civil law is superinduced, and comes in aid of the natural law, and puts it in execution, in many instances, in which it could not be executed before. The idolatry then in question (as a crime against the law of nature, of the first magnitude, of the most pestilential influence, a crime, often notorious, and capable of legal conviction) is a proper object of the magistrate's animadversion.

Our author (having considered the question, in general, of the patriarchs right of restraining the idolatry of their times) takes a short view of it, with regard to the particular circumstances attending it, in the case of Abraham; and incontestibly proves, that it was the duty of that patriarch to oppose the introduction of idolatry among his people, and to punish all those of his dependents who should attempt to introduce it. — So much for the principal and argumentative part of the Appendix.

‘ When I called it *sophistry* (says the professor) I paid a compliment to much the greatest part of it, which it by no means deserved. *Sophistry*, implies address, management, and artifice; something specious, plausible, and imposing; some semblance, colour, or shadow of argument: even to this paltry merit your argumentation has not the least pretensions: it is such argumentation as never was produced by any one ‘ bred up in the principles of logic.’

The professor proceeds, in the second place, to the *buffoonery* of the Appendix, displayed in two curious paragraphs; in which his lordship is disposed to be very witty and ludicrous. — ‘ You go on (says the doctor) in the same way, and prove that I “ fail in my first point, which is, finding out civil magistrates” among the patriarchs. Your argument is really a pleasant one; in proper form it stands thus:—All civil magistrates are kings; but the patriarchs were not kings; therefore the patriarchs were not civil magistrates. The proof of the major, I presume, can be no other than this:—All kings are civil magistrates; therefore all civil magistrates are kings: which, according to the old canons of logic, is what, I think, we used to call, a *false conversion*. But, my lord, though one should grant that real power necessarily depended on nominal

title, and was always exactly proportionable to it; will not the title itself of *Patriarch* be sufficient for my purpose? Though Job and Abraham were not kings, yet, might they not be really and effectually rulers of tribes? And though the celebrated Mr. Shinkin was not king, nor so much as prince of Wales, yet, might he not be the Worshipful Davyth ap Shinkin, Esq; one of the Justices of the Quorum, for the County of Montgomery? And yet, if I had at all apprehended it to be necessary, I believe I could have offered some proof that these patriarchs were kings.

“But after all, I neither then was, nor am at present, under any sort of necessity of proving these patriarchs to be kings. I never called them so. You think you are mighty witty upon me with king Melchisedec, and king Shinkin. On me your jeer glances aslope; but it lights full upon Moses and St. Paul. Your “monarch, though dropt from the clouds, yet not of the true stamp, by hereditary right;” your ludicrous interpretation of “the tythes taken from Abraham into fines for nonconformity,” and the “blessing” into a spiritual-court “absolution;” your sneer upon the original scriptures of the Old Testament under the title of the *Hebrew Verity*, “the characteristic phrase with an ironical emphasis, which is your constant formula,” when you speak of the Hebrew Scriptures: your insinuation, that even the simple terms used in the Hebrew Verity are ambiguous and contradictory: all this has nothing to do with me, nor has it the least relation to the subject. It is all far-fetched conceit, and forced pleasantry; void of wit, of meaning, of common decency, of common sense: it is low banter, and illiberal burlesque upon the prophet, the apostle, and the holy scriptures. ‘It is really to be lamented, when we see a gentleman and a scholar join the small-dealers in second-hand ridicule, and with affected wit and real profaneness, merely for the sake of exerting his little talent of drollery, treat the Holy Scripture as cavalierly as ever did Collins or Tindal, lords Shaftesbury or Bolingbroke.’ But when we see *you*, my lord, a clergyman, and ——— but I forbear, in regard to your rank and character: it were well, if you had a proper regard to them yourself.’

From buffoonery to scurrility is an easy transition, which brings the professor to the *scurrilous* part of the Appendix.—— Under this head, he considers the following passage:

“The learned professor, who has been hardily brought up in the keen atmosphere of *wholesome severities*, and early taught to distinguish between *de facto* and *de jure*.’——This reflection on the professor’s character, and the University of Oxford, required animadversion; and our author has done justice to both in his answer.

The

The professor comes, lastly, to the *critical* part of the Appendix.

After two or three remarks on the bishop's translation of a passage in the Prelections, he thus proceeds:

' Your lordship begins your critical remarks with observing, "that I am a little unlucky in my comparison;" that is, in comparing the judgment of those who place the poem of Job below the Babylonian captivity, with that of father Harduin, who ascribed the golden poems of Virgil, Horace, and the rest, to the iron ages of the monks. Now really I thought I had been particularly lucky in this comparison; when, a year or two after I had written this note, and before this note was published, I found that a very learned and ingenious foreign professor had hit upon the very same comparison, in very nearly the same case*; and that the comparison had struck him so forcibly, that he could not forbear using it a second time. A parallel not common, nor, I believe, ever before applied to this subject, occurring at once to two different persons, between whom there was then no communication whatever, should seem from this very circumstance to have a just foundation.

' But, as to the justness of the comparison, we shall see by and by, whether it does not appear from a true state of the things themselves so compared. "The age of Job, say you, as fixed by him (the professor) and the age of the writer of his history, as fixed by me, run exactly parallel, not with the times of Virgil and Frederic Barbarossa, as he would insinuate, but with those of Ennius and Virgil." I am afraid it will at last appear, that, after all the adventures of the Divine Legation of Moses, "Judea itself is a *terra incognita* to this great adventurer." Ezra the Virgil of the Hebrew classics! and Ezra to Job, in grace, elegance, and purity of language, as Virgil to Ennius! I will venture to affirm, that the critic, who gives forth this as his decisive judgment, never read either Job or Ezra: I mean, in the original, and with a competent knowledge of the language. I was very well convinced before, that the only interpreter who has made the book of Job intelligible, had never read Job in Hebrew; and I now suspect, that the Demonstrator of the Divine Legation of Moses never read the Hebrew Pentateuch.—"Job, the hero of the poem, lived in an age when civil society was but beginning to shew itself, and what is more, in a country where it never yet was formed." I suppose the age of Job to have been earlier than that of Moses; and the country of Job to have been the land of Edom, part of Arabia Petræa. I have given my reasons for making Job an Idumean; and I now observe, that the great Sir Isaac Newton was of the same opinion. The country of Job was upon the

* Michaelis præfat. in Not. in Prælect. de sacrâ poesi Hebræorum.

borders of Egypt; and the age of Job was when the empire of Egypt was arrived at a high degree of improvement in all the arts of civil society. The country of Job, must have had a considerable communication with Egypt, by means of the great commerce which was carried on between all the Eastern countries and Egypt, great part of which must pass through Edom; and it was a country of celebrated reputation for wisdom, for "authors of fables, and searchers out of understanding;" a reputation probably derived from ancient times. — "But Ezra was an eminent citizen in the most perfect civilized government in the world." In a civil government, your lordship ought to have said, which had lain a long time in a state of dissolution, and was but just now rising out of its ruins: circumstances which allow no encouragement or opportunity for the cultivation of letters — "which he was sent home to restore, laden with the literary treasures of the East." Ezra was indeed sent home laden with treasures; with six hundred and fifty talents of silver, and an hundred talents of gold; and with basons, and other vessels of gold, and silver, and fine copper; and with good store of wheat, and wine, and oil, and salt: but as for the literary treasures of the East, with which he was sent home laden, I have never read of them in history, nor can I find any traces of them in his writings. — "From this second transplantation of the republic, science got footing in Judea:" in a low degree, if we may judge by the few monuments that remain of it; nor did it ever make any near approach to the state in which it had been for many ages before the captivity. — "And, from a strict adherence to the law, a studious cultivation of the language, in which that law was written, naturally followed." If the Hebrew language was brought home safe and sound, and in vulgar use, as your lordship supposes, from the seventy years captivity at Babylon, which is very improbable, how came it, in the midst of this studious cultivation of it, to slip through their fingers, and be lost as a living language, as it certainly was within a few generations afterwards? — "As it did amongst the Saracens, who cultivated the Arabic, on the same principle. And to understand how great this was in both, we need only consider, that each had the same aversion to a translation of their law into a foreign language." Besides that the consequence is not very clear, part of the premises is certainly false: for that the Jews, before christianity began to prevail, had no aversion to a translation of their law into a foreign language, is plain, from the Greek translation of the Seventy, and from the Chaldee paraphrases; all made by the Jews themselves, and publicly used by them, in their synagogues; in memory of the first of which the Alexandrine Jews long kept an annual feast, in

the isle of Pharos; till, the christians making use of that translation against them, they began to detest it, and, as some say, changed their feast into a fast. What the Saracens did with the Arabic, I know not; and here your lordship getting out of my depth, I must leave you to discuss this point of Oriental learning by yourself; for I do not chuse to talk learnedly about what I do not understand. — “Yet for all this, the professor calls Ezra a *semi-Barbarian*.” My lord, you mistake me: you will perpetually appropriate to yourself in particular, what I say in general; as if you always intirely possessed my thoughts, and no one else was worth regarding. I did not confine myself to your hypothesis: I was speaking of those authors in general, who place the book of Job below the Babylonish captivity. I call the *age* semi-barbarous, if you please: I do not call Ezra a *semi-barbarous poet*; for I maintain, that Ezra was no poet at all. Others have placed the book of Job below the captivity, as well as you; Le Clerc, for instance: but Le Clerc understood what he was about too well to make Ezra the author of the poem; for he must have known, that Ezra was as improper a person as could well be chosen for that purpose.

But granting, that in calling the *age* semi-barbarous, I virtually call Ezra so, who belonged to it. Well then, “the professor calls Ezra a *semi-barbarian*, though we agree, that he wrote by the inspiration of the Most High.” So, it seems, the character of *semi-barbarian* is incompatible with that of an inspired writer; and the invidious conclusion is, that by calling Ezra a semi-barbarian, I cast a reflection upon him, that tends to invalidate the opinion of his inspiration. Manifestly so: the opposition is strongly marked; Ezra a *semi-barbarian*, though *inspired*! Now, my lord, pray recollect your own position concerning this matter in the *Doctrine of Grace*: by which it should rather seem, that I had been faulty quite on the other side, and that by calling Ezra only half a barbarian, I had robbed him of half his pretensions to the inspiration of the Most High. Here follows your position: you introduce it as a bold one, and it fully comes up to the character you give of it. “I will be bold to affirm, that were the *style* of the New Testament exactly such as his (Dr. Middleton’s) very exaggerated account of it would persuade us to believe, namely, that it is *utterly rude and barbarous, and abounding with every fault that can possibly deform a language*, this is so far from proving such language not divinely inspired, that it is one *certain mark* of this original.” And can you now, consistently with this bold affirmation, upbraid me with the crime of calling an inspired writer a semi-barbarian? Commend me to the candid and judicious polemic; who, resolved at all adventures to object, and being at a loss for other

objections, casts his own principles, as a severe reproach, in the teeth of his adversary.'

The author of the Appendix has denied that there is any foundation for forming even a tolerable judgment concerning the time of any one of the writers of the Old Testament, from his stile and manner; and he has treated all such judgment as affected and pedantic.

The professor considers this notion at large, and offers his opinion of the characters of some of the principal Hebrew writers, and of the difference of stile and manner, which may, he thinks, upon just grounds be observed in them; yet only so far as may be necessary to throw some light upon the present question concerning the age of the book of Job.

Setting aside then this book at present as doubtful, Moses, he thinks, stands at the head of the Hebrew writers, not only in point of time, but in regard also of literary merit, as an historian, as an orator, and as a poet. He mentions the history of Joseph, as an example of simple, noble, elegant, interesting, pathetic narration; of justness, neatness, and perspicuity of historic composition; to which nothing equal, or in any degree comparable, can be produced from Herodotus or Xenophon, Sallust or Livy. As an orator; his exhortations in the book of Deuteronomy, have, he thinks, a force, a spirit, and an elegance, equal at least to any thing of the same kind in the prophets of a later age. As a poet; his prophetic ode, is superior to every thing of its kind, except perhaps that of Isaiah, chap. xiv. and we have in this ode of Moses an excellent example of the poetical construction, or the sententious style characteristic of Hebrew poetry. Our author farther observes that, in the poetical stile, Moses has not only given some excellent examples of his own faculty, but has likewise preserved several specimens of poetry from other hands, and of a higher age; as the prophecies of Jacob and Balaam, which, he says, have a neatness, a purity, and precision in the sententious manner, which the latter ages seldom attained. From these considerations he ventures to mark the age of Moses, as an age in which Hebrew composition, both in prose and verse, was arrived at its full form, maturity, and perfection; and to conclude, that the excellence of the composition of the poem of Job, is no bar to its being ascribed to that age, which his lordship represents as uncivilized and barbarous. He thinks then that, upon the most strict examination of the stile, manner, language, and poetical composition of that poem, it will appear to all proper judges to be more suitable to that age, the age equal, or some what prior to the time of Moses, than to any other whatsoever.

The bishop supposes Ezra to have been the author of the poem of Job; 'But, says the professor, let any one, properly qualified to judge in this matter, read the plain historical narrative in the two first chapters of Job: it is neat, concise, clear in its order and method, pure and elegant in its expression. Let him turn to Ezra, and find, if he can, a single Hebrew chapter, on which he can, with a safe conscience, bestow any part of this commendation. Let him moreover take into the account this last author's barbarous terms, and then let him tell me fairly, whether he does not find as much difference between these two writers, as between Sallust and William of Malmesbury. Let him next look into the poetical parts of Job, and let him compare them with any part of Ezra's undoubted writings; and I would then ask him, whether he would not as soon pitch upon Geoffry of Monmouth for the author of the Æneid, if that were a doubtful point, as Ezra for the author of the poem of Job, and I should not much doubt of his answering in the affirmative.'

The professor concludes his letter in the stile and manner of his opponent—If he, who has *demolished* the Appendix, *should take it into his head to examine* the book itself, he might possibly make some havock in *The Divine Legation of Moses demonstrated*.

The Appendix which is subjoined to this performance contains five letters, which passed between Dr. Warburton and Dr. Lowth, in the year 1756, on the subject of the book of Job, and some passages in Dr. Lowth's Prelections, which the author of the Divine Legation has looked upon as aimed against himself. To an impartial reader there seems to be nothing in those passages but what is fair and candid, and consistent with that freedom, which every member of the republic of letters has a right to claim in matters of opinion.

The present dispute concerning the punishment of idolatry by the judge, [see Job xxxi, 28.] proceeds upon the sense given in our translation, which, as Dr. Lowth observes, seems the most obvious, and therefore is perhaps the most probable. It is certain however, as he intimates, that many learned men explain this text in a different manner, as not implying any judicial punishment.

The original עון פלילי, *iniquitas judicanda*, seems to mean nothing more than *iniquitas digna quæ judicetur & puniatur*, and this might have been said by any worshipper of the true God, in any country where idolatry was not 'punished by the civil magistrate, on the established laws of the state.' As תפלה signifies *prayer*, the phrase above-mentioned may possibly mean a crime to be *deprecat*ed. In Arabic it signifies *arbitrari*. This passage therefore is not sufficient to support the weight which

the author of the Divine Legation has laid upon it. Nor can we agree with Mr. Locke, from whom the argument is taken, that this place alone, were there no other, is sufficient to confirm their opinion, who conclude the book of Job to be written by a Jew after the promulgation of the law.

III. *Commentaries on the Laws of England. Book the first.* By William Blackstone, Esq. *Vinerian Professor of Law, and Solicitor General to her Majesty.* Pr. 18s. in Sheets. Worrall.

IF it be true (as it most surely is) that he is a good man, 'qui consulta patrum, qui leges juraque servat,' who preserves inviolable the decrees of the state, with the rights of his fellow subjects; it must appear to be the duty of every individual to study the laws of his country. It must further be instructive as well as delightful to those of a more liberal turn, to enquire into the principles on which these laws are founded; more especially as an examination into the laws and their principles, is incumbent on those whose superior station in life may or have entitled them to a place among that august body which constitutes the legislature of this kingdom. It must be an additional motive to enquiry, that the result of it will convince an Englishman of the peculiar excellence of the government under which he lives, and of the laws which frame it. The superior excellence of our constitution may be fully illustrated by comparing it with others. To this purpose the *Esprit des Loix*, of the celebrated baron Montesquieu, is very happily adapted. The wisdom with which the legislative and executive parts of government are contrasted, in our constitution; and the nicety with which the excesses of states, either into despotism or licentiousness, are tempered; deserve the highest admiration. So happily is it formed, that though sometimes, like the stream urged over its banks by accumulated torrents, it has been roused into rebellion, depressed into slavery, or corrupted by bribery; yet as constantly has it resumed, by its innate goodness, the original temper and purity of its composition.

The Habeas corpus act, and the trial by juries, are inestimable benefits which we *only* enjoy; and are such bulwarks of our lives, liberties, and property, as in all appearance can hardly fail but with the pillars of the world. The study of so excellent a constitution must certainly merit our first attention; and so learned and ingenious a Commentary on it, as this
before

before us, must give the highest satisfaction to our readers. It is here they will learn to venerate the incomparable worth of their forefathers, who, when artfully allured, by the temptation of temporal advantages, to alter the laws of the land, made an answer which should be graven in adamant, placed on the front of the senate-house, and encircle the throne of our sovereign; the ever memorable answer

Nolumus leges Angliæ mutare,

Having thus shewn the importance of the subject matter, on which the work before us is a comment, we shall now endeavour to furnish our readers with the means of judging of the manner in which it is executed, by laying a summary of it before them.

On the study of the law, with which this commentary begins, Mr. Blackstone laments that our own system should have been so much neglected. That the imperial laws, though useful and ornamental, should have been studied here in preference to our own, he thinks highly improper. 'We must not, says he, carry our veneration so far as to sacrifice our Alfred and our Edward, to the manes of Theodosius and Justinian: we must not prefer the edict of the prætor, or the rescript of the Roman emperor, to our own immemorial customs, or the sanctions of an English parliament; unless we can also prefer the despotic monarchy of Rome and Byzantium, for whose meridians the former were calculated, to the free constitution of Britain, which the latter are adapted to perpetuate.' Our author proceeds next to enlarge upon the utility of this study. He observes, that a competent knowledge of the laws of that society in which we live, is of the highest importance; that it is necessary in every member of the society, particularly those of the rank of gentlemen, as, in consequence of their property, they may be called upon to establish the rights, to estimate the injuries, to weigh the accusations, and sometimes to dispose of the lives, of their fellow-subjects, by serving upon juries. It may also happen that they may be elected representatives of the people in parliament; a trust of which they would do well to remember its nature and importance. 'They are not, says he, thus honourably distinguished from the rest of their fellow-subjects, merely that they may privilege their persons, their estates, or their domestics; that they may lift under party banners; may grant or withhold supplies: may vote with or vote against a popular or unpopular administration; but upon

considerations far more interesting and important. They are the guardians of the English constitution; the makers, repealers, and interpreters of the English laws; delegated to watch, to check, and to avert every dangerous innovation; to propose, to adopt, and to cherish any solid and well weighed improvement; bound by every tie of nature, of honour, and of religion, to transmit that constitution and those laws to their posterity, amended if possible, at least without any derogation. And how unbecoming must it appear in a member of the legislature, to vote for a new law, who is utterly ignorant of the old! what kind of interpretation can he be able to give, who is a stranger to the text on which he comments*." Such is the spirited propriety with which Mr. Blackstone describes the duty of this illustrious charge. This knowledge of the laws so necessary in the gentlemen; is yet more indispensable in the nobility; because, as he observes, 'the nobility are not only by birth hereditary counsellors of the crown, and judges, upon their honour, of the lives of their brother-peers, but also arbiters of the property of all their fellow-subjects, and that in their last resort.' In this their judicial capacity, they are bound to decide the nicest and most critical points of the law; to examine and correct such errors as have escaped the most experienced sages of the profession, the lord keeper, and the judges of the courts at Westminster. Their sentence is final, decisive, irrevocable; no appeal, no correction, not even a review can be had; and to their determination, whatever it be, the inferior courts of justice must conform; otherwise the rule of property would no longer be uniform and steady†. From these premises he draws an obvious conclusion, that an inacquaintance with law, must in the nobility, be shameful to themselves and irreparably injurious to mankind. We shall not be more particular with the remaining part of this introduction, than to observe, that it is chiefly employed in a critical enquiry into the causes which originally prevented the study of law, from making a part in academical education; to which he subjoins some arguments to evince the wisdom and utility of such an institution, and an account of Mr. Viner's will, the founder of this professorship.

We come next to consider *the nature of laws in general*. Mr. Blackstone defines law, to be a *rule of action*; and, after an ingenious enquiry into the nature and origin of natural and revealed laws, he observes that, 'upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human laws should be suffered to con-

* p. 9. † p. 11.

tradict these. From the necessity mankind was under of uniting into societies, result separate states, whose mutual intercourse produce a third species of law, the *jus gentium*, quod naturalis ratio inter omnes homines constituit. This is therefore grafted on the law of nature.* Thus much being premised on laws in general; Mr. Blackstone proceeds to treat of the civil law, which he terms municipal, and defines to be ‘a rule of civil conduct, prescribed by the supreme power in a state, commanding what is right, and prohibiting what is wrong*.’ He then enlarges on the different heads of this definition, so as to explain its properties. Their mutual wants and fears having thrown men into societies; government resulted of course, as necessary to keep these societies in order. The three grand requisites, to every well constituted frame of government, are wisdom, goodness, and power; wisdom to discern the real interests of the community, goodness to endeavour always to pursue that real interest, and strength or power to carry this knowledge and intention into execution.† This leads our author to mention the three simple and general forms of government, with a brief account of their different and prevailing principles. In this part, we find nothing new; and would wish to add, from Montesquieu, that moderation is the very soul of an aristocracy; a moderation founded on virtue, not proceeding from indolence or pusillanimity‡. Mr. Blackstone observes, that Tacitus treated the idea of a government compounded of those simple forms as visionary and instable. “But happily, continues he, for us of this island, the British constitution has long remained, and I trust will long continue, a standing exception to the truth of this observation. For as with us the executive power of the laws is lodged in a single person, they have all the advantages of strength and dispatch that are to be found in the most absolute monarchy; and as the legislature of the kingdom is entrusted to three distinct powers, entirely independent of each other; first the king; secondly the lords spiritual and temporal, which is an aristocratical assembly of persons, selected for their piety, their birth, their wisdom, their valour, or their property; and thirdly the house of commons, freely chosen by the people from among themselves, which makes it a kind of democracy; as this aggregate body, actuated by different springs, and attentive to different interests, composes the British parliament, and has the supreme disposal of every thing, there can no inconvenience be attempted by any of the three branches, but will be withstood by one of the other two; each

* P. 44. † P. 48. ‡ *Esprit des Loix*, liv. 3. ch. iv.

branch being armed with a negative power, sufficient to repel any innovation which it shall think inexpedient or dangerous*.

Such is the constitution of the British government, than which nothing can be framed on principles more wise and permanent. And however impracticable it might appear to Tacitus, he certainly had an example of it under his own eye, since of the German government he gives this idea, 'On affairs of less moment (says he), the chief men consult together; on those of greater importance, the whole community; yet in such a manner, that those things which are in the disposal of the people, are debated on by the chiefs.' The illustrious Montesquieu, though fully sensible of the admirable goodness of our constitution, observes, 'that as all human things have an end, this state will lose its liberty, it will perish. Have not Sparta and Carthage perished? It will perish when the legislative power shall become more corrupt than the executive.' This doom pronounced by the mouth of so wise, so sagacious a man, cannot be too often contemplated, nor too well remembered by those who compose the legislation; that by a constant and strenuous endeavour to maintain their virtue and integrity inviolate, they may at least prolong, if they cannot avert, the natural day of dissolution.

We return to our civilian, who proceeding to consider further the municipal law, divides it into, 1st. *declaratory* of rights to be observed, and wrongs to be eschewed. 2d. *Directory* to enjoin observance of the former. 3d. *Remedial*, to recover rights or redress wrongs. 4th. *Vindictory*, to punish the commission of wrong, or the neglect of right†. To this is annexed a comment on each branch of the law, to illustrate them in their various and special applications in society. On the interpretation of laws, Mr. Blackstone observes that, 'the fairest and most rational method to interpret the will of the legislator, is by exploring his intentions at the time when the law was made, by signs the most natural and probable. And these signs are either the words, the context, the subject-matter, the effects and consequence, or the spirit and reason of the law‡.' The nature of these signs he explains at large, and from the last method of interpreting laws, by the reason of them, he deduces what we call equity; which gives relief from the grievance of general decrees by positive laws, in particular cases.

This, he very properly observes, should be exercised with such restrictions as may prevent the destruction of all law, by leaving too much in the breast of the judge. "Law without equity, tho' hard and disagreeable, is much more desirable for the

* p. 50.

† p. 53.

‡ p. 59.

public good, than equity without law; which would make every judge a legislator, and introduce most infinite confusion; as there would then be almost as many different rules of action laid down in our courts, as there are differences of capacity and sentiment in the human mind*.”

Our author proceeds to the municipal law of England; as distinguished into common law, and statute law. Of the former he observes, that ‘with-us at present the monuments and evidences of our legal customs are contained in the records of the several courts of justice, in books of reports and judicial decisions, and in the treatises of learned sages of the profession, preserved and handed down to us from the times of highest antiquity. ‘However, I therefore stile those parts of our law *leges non scriptæ*, because their original institution and authority are not set down in writing, as acts of parliament are, but they receive their binding power, and the force of laws, by long and immemorial usage, and by their universal reception throughout the kingdom†.” The first digest of these customs, is said to have been made by Alfred the Great, in his *dome-book*, or *Liber judicialis*. From the adventitious combination of such various nations as have settled in this island, and introduced their particular customs, the whole has become more copious and excellent. The establishment of the Danes in England, produced, about the eleventh century, an addition to the former system; so that it was now distinguished into 1. The Mercen-lage or Mercian laws. 2. The West Saxon-lage, or laws of the West-Saxons. 3. The Dane-lage, or Danish law. The code of Alfred was revived and enlarged by Edgar, and Edward the Confessor, whose work is now the Standard.‡ Mr. Blackstone distinguishes the common law into 1. ‘General customs; which are the universal rule of the whole kingdom, and form the common law in its stricter and more usual signification. 2. Particular customs; which for the most part affect only the inhabitants of particular districts. 3. Certain particular laws; which by custom are adapted and used by some particular courts, of pretty general and extensive jurisdiction§.” Under these three heads he treats upon this part of his subject, in a manner so full and extensive, as permits us only to refer our reader to the commentary itself. We may however observe, that under the last head he places the civil and canon laws of this kingdom. In this Mr. Blackstone follows the example of Sir Mathew Hale, who ranks them among the *leges non scriptæ*. The origin and constitution of the civil or Roman law are here laid down; and the canon or ecclesiastical law explained.

* p. 62.

† p. 63.

‡ p. 66.

§ p. 67.

The courts in which the civil and canon laws prevail, are four, 1. The courts of the archbishops and bishops, and their derivative officers, usually called, in our law courts, christian, curiz christianitatis, or the ecclesiastical courts. 2. The military courts. 3. The courts of admiralty. 4. The courts of the two universities*." And these are to be understood as under the restriction of the common law, and of appeals to the crown.

The *leges scriptæ*, written, or statute law, come next to be considered. The oldest of these is the famous Magna Charta, as confirmed in parliament 9 Hen. III. These he treats as either *general* or *special*; *public* or *private* †. They are also *declaratory* of the common law, as *remedial* of some defects therein‡. He lays down the rules that should direct the construction of statutes.

Mr. Blackstone, in the next place, takes a view of the countries subject to the laws of England. "The kingdom of England, says he, over which our municipal laws have jurisdiction, includes not, by the common law, either Wales, Scotland, or Ireland, or any other part of the king's dominions, except the territory of England only. And yet the civil laws and local customs of this territory do now obtain, in part or in all, with more or less restrictions, in these and many other adjacent countries; of which it will be proper first to take a review, before we consider the kingdom of England itself, the original and proper subject of these laws§." In the course of this review we are informed when, in what manner, and in how far the kingdoms of Wales, Scotland, and Ireland, became united with, or subjected to the laws of England. Therefore it appears that Wales was united entirely with England, to be governed wholly by her laws, by the 27th statute of Henry VIII. || That the union with Scotland was established for ever in 1707, 5th of Anne, under the restrictions of twenty-five articles, the principal of which are here enumerated**. That Ireland, tho' a distinct, is yet a subordinate kingdom, and by the 6th of Geo. I. c. 5. was declared subject to the laws made for the people of Ireland, by the British parliament††. The Islands of Man, Jersey, Guernsey, Sark, Alderney, and their appendages, are governed by their own laws, from which an appeal lies to the king and council. The first however, has been lately subjected to the British excise and customs.‡‡ The American plantations he determines to be subject to the British parliament, tho' governed by their own assemblies and laws§§.

* p. 83. † p. 88. ‡ p. 86. § p. 93. || p. 94. ** p. 96.
 †† p. 101. ‡‡ p. 104. §§ p. 105.

The author returns to the realm of England, whose territory he divides into ecclesiastical and civil. The former is subdivided into the two provinces of Canterbury and York; twenty-four sees of suffragan bishops; sixty archdeaconries, rural deaneries and parishes*. The constitution of parishes, and their endowments are next considered.

The civil division of the kingdom, which seems to owe its original to king Alfred, is into counties, these into hundreds, and hundreds into tithings or towns. Town or vill, is now a generic word, including the several species of cities, boroughs, and common towns. As ten families of freeholders make up a town, so ten towns constitute a hundred, but the number of these hundreds that make up a county or shire, is indefinite†. The three counties, Chester, Durham, and Lancaster, are called palatine, a palatio, because the owners thereof had a sovereign jurisdiction within them. But the county of Durham, is the only one now remaining in the hands of a subject. The isle of Ely, he observes, is not a county palatine, but a royal franchise, in which the bishop exercises a sovereign jurisdiction‡.

This finishes what Mr. Blackstone considers as an introduction to his Commentary on the laws of England, of which he proceeds next to treat under the following heads. 1. *The rights of persons*; with the means whereby such rights may either be acquired or lost. 2. *The rights of things*; with the means also of acquiring and losing them. 3. *Private wrongs*, or civil injuries; with the means of redressing them by law. 4. *Public wrongs*, or crimes and misdemeanors; with the means of prevention and punishment. The rights of persons he considers as absolute, or appertaining to particular men, merely as individuals; and as relative or incident to them, as members of society, and standing in various relations to each other. || Mr. Blackstone thinks, with the spirited author of the Dialogues on Government, that our liberties are coeval with our form of government, and tho' they have often suffered a temporary violation, yet their fundamental articles have been from time to time asserted in parliament, as often as they were thought to be in danger. First, by the Great Charter of Liberties obtained sword in hand, from king John, and confirmed by his son; and this he regard, swith Sir Edward Coke, to have been for the most part declaratory of the principal grounds of the fundamental laws of England. Secondly, these were confirmed by a number of statutes from the first Edward to Henry the fourth. To these acceded the Petition of Right, by Charles the first. The fourth great accession was the Habeas corpus act, under

* p. 107. † p. 112. ‡ 115. || p. 119.

Charles the second. In the fifth place was the Bill of Rights, and lastly the Act of Settlement*. Such is the impregnable basis on which the fabric of our most excellent government is reared, and the pillars with which it is fortified; a fabric which nothing can shake, but the total degeneracy of its inhabitants. Our author goes on to consider the rights or liberties of the people of England at large, under the three principal and primary articles of the right of personal security, the right of personal liberty, and the right of private property. 'The rights of personal security; says he, consists in a person's legal and uninterrupted enjoyment of his life, his limbs, his body, his health, and his reputation†. Personal liberty consists in the power of loco-motion, of changing situation, or removing one's person to whatsoever place one's own inclination may direct, without imprisonment or restraint, except by due course of law‡. The third, absolute right of property, inherent in every Englishman, consists in the free use, disposal, and enjoyment of all his acquisitions; without any controul or diminution, save only by the laws of the land§. These articles furnish ample matter for the disquisition Mr. Blackstone has bestowed on them, in the perusal of which our readers may find the highest gratification. To these principal rights of the subject are added; as barriers, the parliament; the limitation of the king's prerogative; the right of applying to courts of justice for redress of injuries||; of petitioning the king or either house of parliament, for the redress of grievances; and lastly, the right of having arms for their defence.** In closing this chapter our author says, 'and all these rights and liberties it is our birth-right to enjoy entire; unless where the laws of our country have laid them under necessary restraints; restraints in themselves so gentle and moderate, as will appear, upon farther enquiry, that no man of sense or probity would wish to see them slackened. For all of us have it in our choice to do every thing that a good man would desire to do; and are restrained from nothing but what would be pernicious, either to ourselves or our fellow-citizens. So that this review of our situation may fully justify the observation of a learned French author, who indeed, generally both thought and wrote in the genuine spirit of freedom; and who hath not scrupled to profess, even in the very bosom of his native country, that the English is the only nation in the world, where political or civil liberty is the direct end of its constitution. Recommending therefore, to the student in our laws, a farther and more accurate search in-

* p. 123. † p. 125. ‡ p. 130. § p. 134. || p. 136.

** p. 139.

to this extensive and important title, I shall close my remarks upon it, with the expiring wish of the famous father Paul to his country, *Esse perpetua* *.

The next subject, which Mr. Blackstone discusses, is the important one of the parliaments. Here he produces, some historical facts, from whence it indisputably appears, that parliaments, or general councils, are coeval with the kingdom itself. He does not venture to engage in the controversy, concerning the manner in which they were originally composed. 'I hold it sufficient, says he, that it is generally agreed, that in the main, the constitution of parliament, as it now stands, was marked out so long ago as the seventeenth year of king John, A. D. 1215, in the great charter granted by that prince; wherein he promises to summon all archbishops, bishops, abbots, earls, and greater barons personally; and all other tenants in chief under the crown, by the sheriffs and bailiffs; to meet at a certain place, with forty days notice, to assess aids and scutages when necessary.'

Of the parliament thus constituted, and consisting of king, lords, and commons, our author proceeds to consider at large, the nature and rights under the following heads. 1. The manner and time of its assembling. 2. Its constituent parts. 3. The laws and customs relating to it, considered as one aggregate body. 4 and 5. The laws and customs relating to each house, separately and distinctly taken. 6. The methods of proceeding and of making statutes, in both houses. And lastly, the manner of the parliament's adjournment, prorogation, and dissolution†. This important part of the subject Mr. Blackstone has accomplished, with a judgment, spirit, and perspicuity, which do him much honour; and cannot fail to please, as well as to instruct, the reader. He thinks, contrary to the sentiment of Mr. Locke and others, that the parliament is absolutely uncontrollable. That is, that there remains not in the people an ultimate and supreme right, to remove or alter the legislative power, when they find it act contrary to the trust reposed in its constituents; so that, if such a trust be abused, it does not thereby become forfeit, and devolve on those who gave it‡. Were it necessary to question the truth of this position, which is certainly too favourable to arbitrary power, apt enough of itself to encroach on the liberties of the most wary people, we would say that it can hardly be consistent with common sense to imagine, that when a people delegate a part of themselves to watch over their liberties, they can be supposed to give them up entirely to that very body, and thereby volunta-

* p. 140.

† p. 145.

‡ p. 157.

rily erect over themselves the very tyranny which, in the intent of the constitution they designed to avoid. This would be to suppose them guilty of the most palpable absurdity; and therefore, if they ever reposed such a trust, the saving clause of a resumptive power in case of misuse, is in the very nature of it so strongly implied as to be valid, whether it be expressly mentioned or not. We have said, if it were worth while to question the position, not because we are insensible of the extreme delicacy and importance of such a question, but because we conceive, that were this supreme power justly resident in the people, they are too patient of wrongs to vindicate it from any but the most flagrant and insupportable violations. And when such atrocious wrongs have once inflamed them, all human laws must fall before their rage. Therefore their agency, when once put in motion, would produce the same uncontrollable effect, whether legally empowered, or contrary to the constitution.

We cannot help quoting the following passage with respect to the qualifications of electors. 'The true reason, says Mr. Blackstone, of requiring any qualification with regard to property, in voters, is to exclude such persons as are in so mean a situation, that they are esteemed to have no will of their own. If these persons had votes, they would be tempted to dispose of them under some undue influence or other. This would give a great, an artful, and a wealthy man, a larger share in elections, than is consistent with general liberty. If it were probable that every man would give his vote freely, and without influence of any kind, then, upon the true theory and genuine principles of liberty, every member of the community, however poor, would have a vote in electing those delegates, to whose charge is committed the disposal of his property, his liberty, and his life. But, since that can hardly be expected in persons of indigent fortunes, or such as are under the immediate dominion of others, all popular states have been obliged to establish certain qualifications, whereby some, who are suspected to have no will of their own, are excluded from voting, in order to set other individuals, whose wills may be supposed independent, more thoroughly upon a level with each other*.'

The next subject of enquiry is, concerning the king and his title; in which the royal rights and authority are considered with respect to the king's title, his royal family, his councils, his duties, his prerogative, and his revenue. Mr. Blackstone maintains, that the crown is by common law, and constitution-

onal custom, hereditary; and this in a manner peculiar to itself: but the right of inheritance may, from time to time, be changed or limited by act of parliament; under which limitations the crown still continues hereditary *. This power of parliament he maintains, with such authentic facts and clear reasoning, that we cannot help joining in his conclusion, 'That it is unquestionably in the breast of the supreme legislative authority of this kingdom, the king and both houses of parliament, to defeat this hereditary right; and by particular entails, limitations, and provisions, to exclude the immediate heir, and vest the inheritance in any one else †.' He determines that the mode of the regal inheritance, in general, corresponds with the feudal path of descents, chalked out by the common law in the succession to landed estates; but with these two material and necessary exceptions, that the crown descends in the female line to the eldest daughter only, and her issue, not, like common estates, to all the daughters equally; and this for the obvious reason of having but one queen: and secondly, there is no objection, as in common descents, to the succession of a brother, an uncle, or other collateral relation of the half blood ‡. These are the principles which govern the constitution, on which the hereditary right to the throne is founded; and these our author more fully illustrates, by a short and apposite review of our history, in which innumerable instances occur of the succession regulated, limited, altered or confirmed by act of parliament. The memorable abdication of the throne, by king James, left no other alternative than that of returning entirely to a state of anarchy and nature; or appointing a new monarch by the remaining powers of government. The latter of these was undoubtedly to be preferred. 'The king's endeavours, says he, to subvert the constitution, by breaking the original contract, his violation of the fundamental laws, and his withdrawing himself out of the kingdom, were evident and notorious: and the consequences drawn from these facts, namely, that they amounted to an abdication of the government; which abdication did not only affect the person of the king himself, but also his heirs, and rendered the throne absolutely and completely vacant, it belonged to our ancestors to determine.'—'And in fine, whereas our ancestors having most indisputably a competent jurisdiction to decide this great and important question, and having in fact, decided it, it is now become our duty, at this distance of time, to acquiesce in their determination; being born under that establishment which was built on this foundation, and obliged by every tie, religious as

* p. 184.

† p. 188.

‡ p. 186.

well as civil, to maintain it *.' Upon the impending extinction of the protestant descendants of Charles the first, the parliament was directed by the old law of regal descent, to the posterity of James the first; and the princess Sophia, being the daughter of Elizabeth, queen of Bohemia, who was the youngest daughter of James the first, was the nearest of the ancient blood royal, not incapacitated by professing the popish religion. 'On her, therefore, and the heirs of her body, being protestants, the remainder of the crown, expectant on the death of king William, and queen Anne, without issue, was settled by statute 12 and 13 W. III. c. 2†.' On this hereditary and authentic title does the present illustrious family possess the throne. 'The princess Sophia dying before queen Anne, the inheritance thus limited, descended on her son and heir, king George the first; and having, on the death of the queen, taken effect in his person, from him it descended to his late majesty king George the second; and from him to his grandson and heir, our present gracious sovereign, king George the third ‡.'

Here we must beg leave to break off, and refer the prosecution of this review to our next.

[*To be continued.*]

IV. *Inquiries concerning the Varieties of the Pulse, and the particular Crisis each more especially indicates. Written originally in French, by Mr. De Bordeu, Doctor of the Faculties of Paris and Montpellier. 8vo. Pr. 6s. Kearsly.*

IN the last Review we presented our readers with the appellations and definitions of the pulse, which form the basis of Mr. Bordeu's system on this subject; and we shall now proceed to lay before them a summary of the remarks with which he has illustrated and confirmed his doctrine.

First then, he observes, that the nasal pulse is very generally combined with the uncritical, that excretions of blood from the nose are seldom critical, frequently symptomatic. This our author asserts at the same time that he is sensible that Hippocrates has pronounced those to be in no danger, who, in acute fevers, have a plentiful hæmorrhage from the nose; and that Solano has marked this pulse as a certain indication of a critical hæmorrhage from the nose.

Solano calls this pulse dicrotus, of which Marquet gives the following definition, 'Pulsus dicrotus in quo duæ arteriæ dia-

* p. 205. † p. 209. ‡ p. 210.

tole, minimo intervallo, se insequuntur; decrude longius ad proximum pulsum intervallum intercedit.' That is, the pulsus dicrotus, in which two diastoles of the artery succeed each other with a very small interval; a longer space intervening till the next pulsation.

As the author has given cases to support his assertion, the reader may judge of its propriety by consulting them.

The stomachal pulse, he observes, indicates vomiting, that seldom terminates a disease, and is more frequently symptomatic than critical.

This observation we see verified daily in fevers, nephritic complaints, gout, and cholera morbus.

The author remarks further, that the stomachal pulse described by Solano, is a complication of the critical with the uncritical.

Dr. Robinson has observed, that during the nausea which precedes vomiting, the pulse is small, which after the vomiting is finished becomes soft, full, and equal; and on this he founds the propriety of giving emetics in hæmoptoes, and other hæmorrhages.

With respect to the menstrual pulse he mentions, that it is more distinctly observed in young girls, on the eve of having their first menstruation. He remarks that it is a peculiarity in some women to have the pulse, at the approach of the menstrual discharge, contracted and narrow, instead of being dilated and developed. That the pulse itself distinguishes rather the term of the menstrual flux, than its actual flow.

Of critical sweats our author observes, that they appear in acute and chronicle diseases, about the end, or at least on the days marked by the signs of a good concoction; that they are preceded by a kind of trembling and unusual suppression of urine, which, according to Avicenna, is on that occasion very red and inflamed; and lastly, that they never fail to be accompanied with their particular critical pulse. It is a curious observation he makes, that a favourable eruption of the measles or small-pox is generally marked by the sudorific pulse.

It may suffice, to have said thus much on simple critical pulses; from which the author proceeds to describe the critical combined or compound pulses. These consist of the simple pulses variously combined, and distinguished by a complication of the signs which mark the respective simple pulses that form the combination.

On the compound pulse which precedes a critical abscess, after an acute fever, he has the following observations: 1st. If the pulse has been from the beginning convulsive, uncritical,

and develops itself a little with a considerable stiffness in the artery, remaining some days in that state; we then must fear a suppuration.

2d. When the suppuration has already commenced, the pulse fluctuates, as it were undecided, between the critical and un-critical.

3d. If the pulse come insensibly to indicate a critical movement towards any duct, or if it becomes for instance pectoral or intestinal, we ought then to presume that the matter will be discharged by the organs whose action the pulse indicates.

He observes further, that we cannot with safety endeavour always to stop a suppuration, which is apparently preparing in the system; and that in general the symptomatical suppuration is to be repressed, the critical promoted.

In pursuing the history of the pulse, our author treats on the varieties of pulse sometimes observable in different sides and different parts of the body. These, he observes, are sometimes so various as to indicate different evacuations on opposite sides of the body. He therefore concludes it necessary to examine both sides of the body, before we determine on the state of the pulse.

The necessity of this attention, particularly in feeling the pulse of the arm, is inculcated frequently by anatomical observation; and they who are tolerable conversant in dissections, have often occasion to observe considerable differences in the size of the radial artery on each side, which will make proportional varieties in the pulse, as felt on either side.

The design of this chapter, says the author, was only to prove that the two pulses are not always equal, and that they are even oftner unequal than one would imagine, in keeping rigorously to the laws of the circulation; the causes of those variations, what they indicate, the use that may be made of them in practice, all that does not belong to this place; our design is only to awaken the attention of physicians, on matters that seem to have been too much neglected, particularly by the moderns*.

To this succeed some detached observations on the state of the pulse in various diseases; in amputations, wounds, contusions, cancers, dropsy, worms of the intestines, colica pictorum, (absurdly translated the painter's cholic) scurvy, gout, and rheumatism.

He shews next, how the pulse is affected by the action of baths, by mineral waters, by injections, blisters and mercury.

Upon these he has some observations not unworthy the attention of physicians.

According to this writer, the pulse during pregnancy is in general frequent, not uneven, strong, and as it were feverish. For the first month it is allied to the pulse of irritation and the stomachal; during which there are frequent pyralisms and vomitings. It develops as the pregnancy advances, approaching towards the last months, to the menstrual pulse; so that a short time before delivery, it is more or less convulsive, close, frequent, intermitting. He observes, what is very curious, that sometimes during pregnancy the pulse has changes corresponding to the menstrual periods.

With respect to the days on which the critical evacuations, indicated by the pulse, takes place, he informs us that, supposing the pectoral to be an example, if its development and characteristics declare it for one entire day, and it continue, the expectoration will commence on the fourth day from the time in which the pulse became determined; but if it has lasted more than a day, and yet be discontinued; the expectoration is to be expected on the seventh day.

Our author would determine the favourable time for exhibiting emetics in diseases, from the appearance of the stomachal pulse; he remarks too, that "an emetic sometimes succeeds very well, when the pulse is complicated, that is, when it is excretory or critical in some pulsations, and uncritical in others: even a forced vomiting unravels, to use that expression, certain states of irritation, and gives the pulse all its freedom†. He relates, that emetics have sometimes the effect of suspending the disease for a time, so that it seems to be calmed, and the pulse returns pretty near to its natural state: but it soon resumes its force, and all the symptoms of the disease recur. The proper time for exhibiting purgations in fevers, which has been the subject of much disputation, Mr. Bordeu thinks should be directed by the determination of the pulse and the intestines. This, he observes, denotes the most certainly of all prognostics, that that turgescence of matter which Hippocrates mentions as the proper indication for purging: so that when it appears that nature makes an effort to evacuate the matter contained in the primæ viæ, we may purge without any risk and with success.

From a country where the use of venesection is so preposterous and fatal, we might not expect any thing very instructive on that subject; however, in similar instances, as there is more opportunity for experiment and observation, we some-

times receive the most sensible remarks on subjects in which the practice is most absurd. This is the case with the remarks of Mr. Bordeu on bleeding, in the treatise before us. Upon the whole, he imagines, that in regard to the modifications of the pulse, bleedings performed during the irritation or the first periods of a fever, are rarely prejudicial; provided the force of the pulse permit, and the quantity be not excessive. In the second period, when the crisis is determining, letting blood is dangerous. The last period or critical state of the pulse requires no bleeding, and can scarcely suffer it, since it then protracts or sensibly disconcerts the disease; except the critical state of the pulse be complicated with a considerable irritation.

The effect of opium upon the pulse, according to Mr. Bordeu, is to raise and dilate it, to render it more supple, less convulsive, and sometimes more frequent, to give it a modification nearly resembling that of sound sleep, and which approaches to the sudorific pulse. He therefore thinks it would be improper, by exhibiting opium in the beginning of a disease, to attempt bringing on too hastily this critical pulse. But when, in the progress of the disease, an effort is made towards a development of the pulse, which is frustrated by some spasmodic affection, then opium is proper. He observes further, that as all critical pulses are often complicated with those of irritation, even in the last periods of diseases, if the sensibility of the nerves, and consequently the irritation of the pulse be suspended by opium, the crisis will be more happily performed.

With regard to the effects on the pulse, which are here imputed to opium, we must observe, that we have known some experiments lately made on this subject in the healthy body, which shewed, that this medicine constantly made the pulse more small and slow. The experiments therefore on this subject are at least dubious, and ought to be repeated.

Our author proceeds to finish his treatise with precautions in judging of the pulse, drawn from the varieties which take place in different temperaments, dissimilar habits of body, the natural progress of the body from infancy to age, and peculiarities in the sexes, as the menstrual evacuation in women. He remarks, that women particularly furnish in the different periods of their lives, a striking instance of the influence of a particular organ over the pulse. So that it is very common to find women, who are about the time at which the menstrual flow ceases, preserve the menstrual pulse for months, and sometimes for years, without any actual evacuation. The same pulse is observable in young girls, who have arrived at the proper age for the menstrea, without their appearing.

In the last place, we have the following directions upon feeling the pulse. 1st. To feel it several times before we determine on it. 2d. To examine the pulse in both arms. 3d. That the artery may have its full liberty, the arm and fingers ought rather to be extended. 4th. The respiration should be free. 5th. The pulse must be felt with three fingers placed in a line, these being more accurate than one. 6th. The artery must at first be pressed a little hardly, then left more at liberty. 7th. The physician must not begin to examine the pulse in too great a hurry. 8th. The patient should be sitting or lying on his back, with his head a little raised, not on his side, particularly that on which the pulse is felt.

This finishes the treatise before us, and we must observe, that the author has illustrated all his observations by the histories of diseases in which they appeared. These amount to near 200 cases; which, as far as we can judge, are related with candor and precision.

If we are not much mistaken in our opinion of this work, and have done it justice in this specimen of it, we imagine our readers will receive some pleasure in perusing what we have laid before them; and we may safely promise them much more from the performance itself. The author seems to be a man of very considerable medical erudition, of great candour, and uncommon discernment. To many, it is probable, his observations will appear by far too refined; and he himself to have been misled by a favourite theory. Inasmuch as no human mind can be perfectly free from prejudice and error, we shall not contend against these imperfections in this treatise; but we must say that it bears the strongest marks of candor and veracity. A great many cautions and exceptions are given, many sources of deception ingeniously pointed out, and the whole elucidated by a multitude of examples. Whoever is acquainted with the nicety of judgment, usually acquired by old physicians, as well from the pulse as from the look of the patient, will not be surprized at the accuracy with which Mr. Bordeu has here distinguished the various modifications of the pulse. In short, we may observe, in the author's own words, "that to form a right judgment of these enquiries, it is essentially necessary to be entirely divested of contrary prejudices; and if any one undertakes to verify them, he must often reiterate the experiments, and look upon no article as decided, but as far as it shall be founded on results confirmed by several trials."

Some errors, however, we might shew in this performance, but that, we think, would be like pointing out specks in snow;

And, as the poet observes,

Ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura.

We wish as much could in justice be said of the translation; which, besides being in general bad, has many capital errors. These, however, are too flagrant to escape the attention or correction of our readers; and therefore we do not think it necessary to swell our Review with repeating them.

V. *A Discourse upon the Institution of Medical Schools in America, delivered at a Public Anniversary Commencement, held in the College of Philadelphia, May 30 and 31, 1765. By J. Morgan, M.D. Pr. 1s. 6d. Wilson.*

AMONG the many invaluable benefits flowing from the enjoyment of liberty, the cultivation and prosperity of science are not the least. The freedom which the Americans have hitherto enjoyed, and which, we are confident, notwithstanding their present apprehensions, will never be wrested from them, must naturally make the sciences flourish, in every region of the British dominions. The most obvious, as well as the most effectual way to accomplish this desirable purpose, is by the institution of seminaries of learning; for in vain would the disposition to cultivate science operate, were it deprived of such necessary aids. As medicine is a science not only noble and extensive in itself, but of the utmost importance to society; there cannot be too much encouragement given to a full and regular attainment of it. On a subject therefore of so much public benefit in America, it is to be hoped that the sensible author of the discourse before us will not be heard in vain. Dr. Morgan has introduced his discourse with a preface, intended to vindicate himself from the injuries of wilful or innocent misapprehension of the method in which he intended to practise. He therefore, here informs the public, that he proposes acting the part of a physician only, and not to confound it with the other branches of surgery and pharmacy. And surely nothing can more effectually tend to render all the branches imperfect, than joining them together in the manner that is at present almost universally pursued in America. Indeed, such an improper union, is rather the consequence than the cause of ignorance in those who profess them.

The Doctor begins his discourse by pointing out the difficulty of obtaining, and the importance of medical knowledge when acquired;

acquired; from whence the propriety of instituting schools for its cultivation, is a just and immediate consequence. 'Medicine, he observes, is a science as important in its object, as it is difficult in the acquisition. It is very extensive in its researches, and presupposes the knowledge of many other sciences. The cultivation of it requires no small abilities, and demands of those who are engaged in the arduous pursuit, an enlarged and benevolent mind. But notwithstanding those difficulties, this science must still be productive of very great advantages and honour to a seminary of learning, to a city, and to a country, where the wisdom of well concerted laws, and the encouragement given to the promoters of it, are sufficient to procure it an effectual establishment*.' A general definition of medicine leads him to distinguish it into physic and surgery, and he urges very properly, that 'the necessity of discriminating between physic and surgery will more manifestly appear, when we consider that they are distinct in their nature, and that either of them is an art, sufficient of itself to engage the industry of one man to cultivate†.' We must however, take notice of what appears to us, a small inaccuracy in the use of words here, since it is hardly proper to say *cultivate an art*: we rather *exercise* or *practise* the *art* of physic or surgery, and *cultivate* the *science* of each. The Doctor pursues his subject, by considering medicine as a science composed of the various branches, anatomy, materia medica, botany, chemistry, the theory of medicine, and the practice. These he defines separately, and shews their respective importance in the art of healing, their relation to each other, and how far the knowledge of each may contribute to the cure of diseases. We are in doubt here, whether Botany is with propriety enumerated as one of the principal branches of medicine, since it seems to have no relation to the science in general, but solely to one of its parts, namely, the Materia Medica; so that it appears to be to this branch, what natural philosophy is to the whole, its handmaid. The utility too of establishing a medical library in the college of Philadelphia, has not escaped Dr. Morgan's observation: an establishment most certainly necessary to the due encouragement of an infant college. To evince the propriety of separating medicine into the branches of physic, surgery, and pharmacy, the Doctor observes, that they are not only too much for the attainment of one man, but require such different tempers as to be almost absolutely incompatible. The tenderness and humanity so becoming and amiable in a physician, might, by unnerving the arm, give a dangerous unsteadiness to

the surgeon's hand, whilst that unfeeling intrepidity which communicates firmness and dexterity to the knife, would with propriety be deemed cruelty in a physician. With respect to pharmacy, as far as it is exercised by apothecaries, it is merely mechanical; and nothing can disqualify a man more for the attainment of mechanical actions, than the philosophic temper so necessary in a physician. Doctor Morgan ends with a suitable exhortation to the students of medicine, and an address to the trustees of the college. In the latter, after having thanked them for the attention and encouragement they have given to the cultivation of science, and for the honour they have conferred on him in his appointment to the professorship of the Theory and Practice of Medicine, he concludes with the following exhortation, 'Oh, let it never be said in this city, or in this province, so happy in its climate and its soil, where commerce has long flourished, and plenty smiled, that science, the amiable daughter of liberty, and sister of opulence, droops her languid head, or follows behind with a slow unequal pace. I pronounce with confidence, this shall not be the case; but under your protection, every useful kind of learning shall here fix a favourite seat, and shine forth in meridian splendor: to accomplish which, may every heart and every hand be firmly united*.'

The abilities with which Dr. Morgan has planned this institution, and the ardour with which he has prosecuted its accomplishment, merit the highest applause of his countrymen. It must give every generous and disinterested lover of science, very great pleasure to see the arts and sciences diffusing their amiable influence over the extensive country of America, which, but a few years since was little better than a den of savages. We may well promise ourselves some very valuable fruits from their agency, in so fair a field, from what we have already seen them produce: whether we contemplate them as disarming the lightning of its fury, by the ingenuity of a Franklin, or, as softening the touches of Raphael, by the pencil of a West†.

VI. *Sermons, and other practical Works, of the late reverend and learned Mr. Ralph Erskine, Minister of the Gospel, in Dunfermline. Two Vols. Folio. Pr. 2l. 2s. bound. Knox.*

MR. Ralph Erskine, the author of these discourses, was the son of the reverend Mr. Henry Erskine, a presbyterian divine, descended from the ancient house of Mar. He was born

* P. 62. † Both natives of Pennsylvania.

at Monilaws, in Northumberland, in the year 1685, and educated at the college of Edinburgh. In 1711 he was ordained by the presbytery of Dunfermline, where he exercised his ministerial function with great assiduity, and became a popular preacher. In 1721 and 1722, he exerted himself with great zeal in defence of a book, intitled 'The Marrow of Modern Divinity,' which was designed to vindicate the doctrine of free justification, through the imputed righteousness of Christ, and other points of that nature, in opposition to the Arminian scheme. He died, November 6, 1752.

These two volumes contain 141 sermons, many of them never before published; a great number of *gospel sonnets*; a poetical paraphrase on the Song of Solomon; 200 *scripture songs*; and a collection of miscellaneous poems.

The first discourse is intitled, 'The Best Match, or the incomparable Marriage between the Creator and the Creature.' The text is this expression of Isaiah, ch. liv. 5. *Thy Maker is thy husband.*

In the prosecution of this subject, our author, among other things, considers the parties married, the terms of the marriage, the properties of the marriage, and the effects of the marriage; how the match is carried on, and how it is concluded and consummated.

In this discourse a figurative expression (which is chaste and simple, and comes with propriety from the mouth of an oriental writer) is explained and illustrated by almost all the circumstances which attend a carnal union.

First, we have a description of the bridegroom and the bride:

'1. The bridegroom is the *Wisdom of God*; and all the treasures of wisdom and knowledge are found in him: he knows all the wants of the bride, and is ready to supply them. On the other hand, the bride, before her matching with him, is the most *arrant fool* out of hell: her folly is discovered by continuing to refuse to match with him; to refuse to give her consent to this heavenly bridegroom.

'2. The bridegroom is the *eternal Son of God*, the King's only Son: *the King made a marriage for his Son*: he is the blood-royal of heaven. On the other hand, what is the bride's pedigree? She needs not boast of her descent, *Thy father was an Amorite, and thy mother a Hittite*; there is a vast difference here.

'3. The bridegroom is the *heir of all things*; he hath all riches, the unsearchable riches of Christ. But what is the bride worth before he matches with her? She is worse than nothing, poverty itself; and not only a beggar, but in debt, and Christ is willing to pay her debt.

'4. The bridegroom is *comely* and *glorious*. All the seraphims

and cherubims above, all the sons of men in the world, all the crowned heads on earth, in all the circumstances of glory, are but like black pieces of earth compared with this glorious bridegroom. On the other hand, what is the bride before he matches with her? Even as black as the devil can make her. Not only a leopard, spotted here and there, but an Ethiopian; wholly black and ugly. When she is *cast forth in the open field, to the loathing of her person*, she is a spectacle of horror and misery; yet then it is a marriage-day, and a time of love.

If the bride, it may be said, is really as ugly as the devil can make her, how is it possible that the bridegroom should ever look upon her with tenderness and affection? The author tells us, page 422.

‘ Though she cannot be called his *love* and his *fair one*, while, and as, she is in a state of black nature and unregeneracy; yet God has two glasses, through which he looks towards her; the one is his *law glass*, and in that he sees her to be what she is in herself, “ a filthy and deformed creature.” The other is a *gospel-glass*; that is, the glass of his own grace and goodness through Jesus Christ, in which he sees her to be what she is in his desire and design, and calls her by what he wills her to be even his *love* and his *fair one*.’

When all objections to the contract were removed, the author tells us how the match was carried on:

‘ 1. The bridegroom (he says) gave the Father his hand, and engaged to him in the covenant of redemption, from eternity, that he would do all things necessary for accomplishing the marriage.

‘ 2. Because there must be an union of natures betwixt the bridegroom and the bride; therefore he becomes a man, and takes on our nature, that there might be an union of natures.

‘ 3. Because the bride is a slave, he pays her ransom, substitutes himself in her room, takes on her debt, and pays all that she owed to justice, and then takes on with her. But on our part, just nothing at all: we had no hand in the covenant of redemption; we knew nothing about the business; we had no thoughts of a redeemer, deserved nothing but pure wrath: we were lying with full contentment in the devil’s territories, when Christ was carrying on the match.’

In the same strain the author compares the day of espousal on earth to the day of consummation in heaven.

— ‘ The espousals are carried on secretly; it may be, the person is sitting at your side, and you do not see, nor know when Christ is making up the match; or, perhaps, on his knees at home, there is a secret transaction. But the consummation will be before millions of angels, millions of saints, mil-

lions of spectators. Here is a great difference: after the day of espousals is over, the bride may give many squint looks to her old lovers, looking back to Egypt, departing from her husband, doubting of his love, distrusting his word, fearing his dispensations; but after the consummation, no shadow of sin, no shadow of jealousy, no shadow of mistakes or fears can overtake her forever; no cloud can intervene, for the sun of righteousness shall never be eclipsed any more.

If we want to know whether Christ is our husband, and we his bride, or not, our author bids us examine the antecedents to the marriage contract.

'Before ever Christ (says he) did contract with thee, didst thou observe him courting thy soul before this contract? Here is a courting. Now how did Christ court you?

'Did he court you by his *love-letters*? Got you ever a love-letter sent from Christ out of heaven? But you will say, what is the love-letter. Even the Bible. *Search the scriptures; these are they which testify of me.* Here there are the declarations of the love of Christ to thy soul; here there are love-promises in these letters that shall be yours. There is a love covenant in these letters. Have you read and pondered them? And can you say that Christ spake them into your heart? In a word, got you any gifts before the marriage contract, such as the gift of true conviction, such as the gift of heart contrition, the gift of real humiliation, the gift of self-denial, the gift of faith? These are given some before, some at the contract.

'2. Hast thou given a cordial consent upon the contract-day? Did you say with faith, and with an air of heaven, that he was yours, and shall be so for ever? It is true, persons may be matched to Christ, who cannot condescend, on the precise time: the spirit may work many times some way that we cannot know, yet it is his ordinary way with his bride, after many *tossings*, to *break in*, with *ravishing*, *conquering sweetness*, to draw forth her soul to a solemn remarkable *closing*.'—

Here this *popular preacher* goes to the utmost extent of decency, and here we leave him to entertain his admirers with luscious descriptions of spiritual gallantry and sanctified concupiscence.

Imputed righteousness is our author's favourite topic; personal righteousness, in his opinion, is the most contemptible and useless thing in the world. 'As it is impossible for a camel to go through the eye of a needle, so it is impossible, he says, for a man, with his bunch of duties and works of righteousness on his back, to enter into heaven. Some, by the *camel*, understand a *cart rope*, as they think the word we translate *camel*, may be rendered; and a cart-rope cannot go through a needle's eye, unless it be untwisted, and put through the needle's eye thread

by thread; neither will any get to heaven, unless the cart-ropes of his righteousness be untwisted and dissolved piece-meal; for otherwise his cart-ropes will be fit for nothing, but casting anchor on the sandy bank of the law, where his vessel will be broken to pieces, and his soul will sink into the sea of God's wrath.'

In this allegorical mode of expression, our author is only to be equalled by those ingenious orators, who, in a similar style, captivate a croud of admirers, at the Tabernacle, the Foundery in Moorfields, and other seminaries of enthusiasm.

We shall conclude our account of Mr. Erskine's works with a specimen of his poetry. And that we may not be accused of partiality, as we have given some extracts from his *first* discourse, we shall present our readers with the first and second stanza of a gospel sonnet on the same text:

Of light and life, of grace and glore,
In Christ thou art partaker.

Rejoice in him for evermore,
Thy Husband is thy Maker.

He made thee; yea, made thee his bride,
Nor heeds thine ugly patch;

To what he made he'll still abide,
Thy husband made the match.'

There may, perhaps, in the compass of 1600 pages in folio, be something which is really valuable; but let the subscribers, or those who have more patience than we have, turn over a dunhill for the sake of a gem.

VII. *Moral Tales*. By M. Marmontel. Vol. III. Pr. 3s. Becket.

WE have always made it a rule, to suffer every work to stand or fall by its own merits, and therefore we shall apply nothing of what we have said of the two preceding volumes of this work to the present. (See vol. xvii. p. 43.) We have no great objection to the author's light, airy manner, because it is the prevailing taste of his countrymen; but the characters he has introduced into this volume, are such as never existed in life; and therefore his incidents and catastrophes are equally absurd, as they are improbable, and, in many respects, impossible.

The Sylph Husband stands at the head of this collection: it is the history of Eliza, a lady married to one Volange, who had refined her corporeal sensations of love into a passion for those aerial beings termed Sylphs. She had an indifference, or rather an aversion, for all gross sensations of the marriage-bed; but

but her husband, by an artful conduct, procured himself to be introduced into her apartment in the character of a sylph; her enchanting dreams are dissolved, and he reconciles her to the natural part of her duty. 'It is now (said she, throwing herself into the arms of her husband) it is now that I am enchanted, and I hope that nothing but death alone will break the charm.'

The second tale in this volume is entitled, 'Lauretta,' the daughter of a French villager; a man who, it seems, had sentiments of honour far above his station. Lauretta was virtuous, simple, and sensible, and so exquisitely beautiful, that a French count, de Luzy, finds means to carry her to Paris, where he debauches her, and maintains her in high keeping. Lauretta is ignorant, and therefore unconscious of her crime; but she has the most affectionate feelings for her indulgent parent, who one day discovers her in her coach, as she was driving through the streets of Paris. He finds means to whisper her, and persuades her to give him admittance at night, her keeper being in the country. She sends her servants abroad, under different pretexts: her father enters her apartment at the appointed hour, makes her sensible of her infamy, and, unknown to any one, carries her back with him to the village, in the same plain dress she wore when she left it. Luzy, on his return, is distracted when he finds that she is eloped; but, discovering where she is, he follows, marries her, and provides for the old man. Though this story has not even the merit of novelty to recommend it, yet, there is something touching in the artful simplicity of Lauretta, and her father's warm sense of honour and affection for her as a daughter.

The next, which is called, 'A Wife of Ten Thousand,' we think equally unmeaning and unentertaining. A booby husband, one Melidor, had the young and lively Acelia for his wife; whom the author describes as living in a state of careless dissipation, without regard to any thing but luxury; which they both pursue with so much extravagance, that Melidor, by his expences, and the treachery of a friend whom he took to be a philosopher, must have rotted in a jail, had not his wife, who had a large independent fortune, exerted herself, repaired the wastes of his extravagance, and saved him from ruin. We really cannot see in this story any thing so very extraordinary, as to entitle this same Acelia to the character of being a wife of Ten Thousand; especially as she relieved her husband without doing any injury to her own estate. What must have become both of him and her, if she had not been in possession of a separate fortune? But we have heard of many English ladies, who, by their own personal oeconomy, industry, and un-

derstanding, without possessing a shilling of what they could call their own, have retrieved their husbands estates, when reduced to as desperate a condition as that of Melidor.

The author's excellence seems to lie in expressing the sentiments of a young beauty susceptible of passion, but in a genuine state of nature. This is exemplified in his fourth tale in this volume, which he calls 'Friendship put to the Test,' but has nothing besides, either in the story or the characters, to recommend it. One Blanford, an English captain in the East-Indies saves the life and honour of Coraly, daughter to a bramin, who is killed when the English sacked the village where he lived. Blanford carries Coraly home to England, and conceives such a passion for her, that, being obliged to go again to sea, he recommends her to his intimate friend, one Nelson, whose sister is to superintend her education, till Blanford shall return home and marry her. During Blanford's absence, Nelson, though he has the most exquisite sentiments of honour and friendship, involuntarily falls in love with his fair charge, as she does with him. The manner of expression by which she discloses her passion, without attempting to disguise it, is touching, and has in it something original, or rather what we may call Oriental. Blanford returns; and perceiving that Nelson's life depended upon his enjoying Coraly, who was equally affected, generously bestows her in marriage upon his friend, together with a fortune; and the tale ends with Blanford's reflection, 'That these are trials, to which virtue herself would do well not to expose herself.'

The fifth and last tale in this volume is entitled, 'The Misanthrope Corrected;' but it partakes more of dialogue and didactic, than of narrative and entertainment. The character of a misanthrope is contrasted with that of a French nobleman, who is the reverse, and whose sole employment is to make his tenants, and all about him, cheerful and happy: his conversation, example, and reasoning, by degrees softens the misanthrope; and at last he falls in love with, and marries, the nobleman's daughter, a young lady of the highest beauty and virtue.

The situations we discover in this volume are not very interesting, because they result from characters that are carried out of the road of common life, and therefore little affect the reader, who seldom takes any concern in the caprices of an author.

VIII. *The Oeconomical Table, an attempt towards ascertaining and exhibiting the source, progress, and employment of Riches, with explanations, by the Friend of Mankind, the celebrated Marquis de Mirabeau. Translated from the French. Pr. 4s. bound. Owen.*

IN order to give either an abstract or an analysis of this work, so as to convey to the reader a just idea of its contents, we must reprint the whole. Two authors are supposed to be concerned in it, the constructor of the tables (six of which are here exhibited in the letter-press;) and the illustrator of them, the marquis de Mirabeau, whose labours form the body of the work. Its professed design is to recommend agriculture, and to shew that its reproductions, as our authors chuse to call the profits arising by it, are the only true sources of riches and population to a state. The translator has given us a most judicious preface to the same purpose, with several excellent remarks upon this performance as applicable to Great Britain, and her particular situations and interests. He observes, that Colbert's project to enrich France by commerce and manufactures, at the expence of agriculture, was wild and impracticable; and in this we heartily concur with him. Let any man compare the prodigious fleets and armies raised and paid by Lewis XIV. in the beginning of his reign, the magnificent works he carried on, the splendor of his court, and the excess of his liberality, both in public and private; we say, let him compare those particulars with the present state of France, and he will be sensible of the truth of this translator's observation.

We have therefore been often surprised at the vast encomiums bestowed by the French writers in general, on Colbert, and the benefits which his administration brought to France. We shall beg leave to add, that the genius of the French is by no means turned towards colonization. The soil of France itself is practicable, and its culture both easy and beneficent; but turn its farmers to the wilds of Canada, where pinching, persevering labour, must earn every morsel of bread they put into their mouths, what an incredible difference presents itself in the two situations! Every page almost of the history which Charlevoix has given us of New France, are shocking confirmations of this remark; and we are apt to believe that the French colonies in America, so far from having contributed to the interests of the mother country, have been the chief means of the debility, which she discovered during the late war. There is another, and perhaps a stronger reason for the severe blows which the commerce of France has received, and which arises from the inability she is under to

protect her commerce, be it ever so extended, in a dispute with Great-Britain. This inferiority does not arise so much from the incapacity the French are under to raise a marine, in every respect equal to that of Great-Britain, and in some respects superior, but from the different genius of the two people. Almost every news-paper, during the two late wars, afforded us striking proofs of the superiority of the British above the French sailors. It is not courage alone, that can either acquire or maintain a superiority by sea: there is, what may be properly enough called, *a bottom* in the English sailors, which, when they are well commanded, will always render them superior to every other people on that element, so far as we know the history of this globe.

The translator acknowledges, that some objections lie to the rules of the Marquis, (especially (says he) from those who love the fine arts, as every man must, to be allowed any pretensions to thought and feeling. He insists, that agriculture cannot possibly flourish in any country like France, unless the bulk of the inhabitants prefer the luxuries of subsistence to those of decoration, commonly deemed the only support of these arts. As, therefore, some readers may not be more tender in judging of his meaning, than he has been guarded in expressing it, I must beg leave to remark, that he is by no means for having the rich to spend all their money in the purchase of the luxuries of subsistence, as at first sight one might be apt to conclude, instead of bestowing part of it on the poor for the luxuries of decoration; since, the poor having mouths as well as the rich, the demand in both cases must be the same on the farmer. He does not require that the consumption of the first products should be confined to any particular set of men; all he requires is, that they should be consumed. But consumed, he apprehends, they never would, were a superior taste for the luxuries of decoration universally to prevail, even in towns and cities, since by such numbers of people, in that case, confining themselves to the purchase of manufactures, it would be impossible for the farmer to sell the produce of his labours, and of course to pay his rent, the consequence of which must naturally be an almost total cessation of agriculture, the destruction of the landed interest; and, to go a step farther than my authors perhaps intended, an end of every sublunary enjoyment worthy the wish of a rational being.

This preface is followed by the author's introduction, which is neither void of merit nor of self-applause. His fundamental axioms are as follow:

• The earth is the mother of all our goods.

• Of

‘Of these goods, whatever is consumed by him, who cultivates the earth, is subsistence, and nothing riches but what he can dispose of.

‘The man, who cultivates the earth with his hands, can expect no more from it than barely subsistence for himself and his family, and that too of the poorest kind. He must therefore look out for such assistants as may procure him a greater produce, and at the same time require less to maintain them.

‘This assistance consists in machines, in cattle, in manures, &c. These things are not to be had without money, and the amount of what they cost is what we shall call the husbandman’s primitive advances.

‘As of these things, some, viz. the cattle, must have grass, corn, &c. and all in general are subject to wear and tear, proper allowances must be made to support, repair, and recruit them. Now this allowance, added to the husbandman’s subsistence, constitutes what we shall call the husbandman’s annual advances, since he must every year feed and recruit his live stock, and till and sow his land, &c. before he can expect any crop from it.

‘A good crop, such as may be expected from a good cultivation, should yield, 1st. A reimbursement of the annual advances, in order to enable the husbandman to prepare in time for, and lay the foundations, as it were, of the next year’s crop. 2dly. The interest of his primitive and annual advances, that is, a decent profit on the funds employed by him in machines, cattle, manures, &c. 3dly. A further return which the husbandman may sell or barter.

‘It is this last portion of the annual produce, which we call income: it is the only portion that can be called riches, the rest being indispensably requisite to keep agoing the œconomical machine.’

Next follows the body of the work, which for the reason already specified, we must omit; but to give the reader the best idea of it we can, we shall here present him with the conclusion.

‘By recollecting successively all the truths established in the different applications of the Table, and referring them in this place to the article upon the impost, it will easily be seen:

‘1st. That every penny attending the perception of imposts, is so much transferred to the barren class; an enormous disorder this in the table!

‘2d. What expences of the state are ruinous in their own nature; what likewise are a means of accelerating circulation; and what, in fine, are advantageous, by flowing almost entirely into the productive class.

‘3d. In what manner the bare misapplication of useful expences

pences may render them ruinous. For example, regular troops, maintained with the produce of the nation, strengthen the productive class; whereas, sent abroad, they become ruinous to her, though foreigners were to maintain them, merely in consequence of her losing the benefit of their consumption.

‘4th. That those, who are always preaching up to their sovereign a dry and barren œconomy, are unacquainted with the first principles of true political œconomy. The government of a nation, blessed with a fruitful and extensive territory, should consume a great deal, to make the country produce a great deal; but then the country must not be plundered, because there can be no thief without a receiver, and there should be no receivers to lock up any thing in a flourishing state. The state, I say, must consume a great deal. But to consume a great deal, it must have a great deal to consume; and to have a great deal to consume, the subjects must be rich; the lands must be in full production; the advances of agriculture and manufactures, the husbandman and the manufacturer themselves, all kinds of commodities, the markets, &c. must be entirely exempt from all burthens. The whole of the impost must fall upon the net produce of the earth; pass directly without any round-about from the purses of the subject into the coffers of the sovereign; and, in the disbursement of it, from the coffers of the sovereign into the purses of the subjects. But this is the grand stumbling-block in the way of all attempts to bring about a reformation: ’tis here the best ministers meet with obstacles superior to all their courage and virtue.

‘Such, however, was the project of Sully, which Henry IV. tired with seeing his pot empty, and all his doublets worn out at the elbows, laid before his council of finances. But they unanimously answered, that it was the project of a mad-man, who thought that the revenues of a great state were to be governed like those of a private family; to which this prince, no less judicious than frank and open, immediately replied, that “they, who were such wise men, having ruined him, he had a mind to see if mad-men could not make him whole again.”

A recapitulation of the work follows, but we omit it, because it must be unintelligible to any reader, who is not fully master of the preceding tables and their explanation. We cannot deny the authors great merit in their investigations; and it is more than probable, that their work may be of great use to a government that can carry their principles into execution. An English reader may receive benefit from its theory; but it is the English legislature alone that can carry any part of it into practice, and indeed,

we are of opinion, that the welfare and power of the British nation depends upon principles which the author has left untouched. How well the Marquis understands our constitution, appears from what he says of it towards the close of his book, where he tells us, that he is 'informed, that, by an ancient law, the bare proposal of a farm or monopoly, is felony in England, and punishable with death.'

XI. *Observations and Conjectures upon some Passages of Shakespeare.*
Pr. 15. Rivington.

AS this writer proposes his observations and conjectures, with becoming decency, and without the illiberal taunts, sneers, and abuse, which have become a kind of fashion among the commentators and editors of Shakespeare, we are well disposed to make a favourable report of his performance. He seems to have been a diligent collator of the old editions of his author, and we shall here present our reader with two instances that prove it:

'In the celebrated speech of Mercutio, [Romeo and Juliet, act i. scene 5.] he describes queen Mab as galloping,

'On Courtier's knees, that dream on curt'sies strait;
O'er lawyers fingers, who strait dream on fees.

'And then goes on,

'Sometimes she gallops o'er a Courtier's nose,
And then dreams He of smelling out a suit;—

'In the latter lines, Dr. Warburton has very justly restored the old reading, *Courtier's nose*, which had been changed into *Lawyer's nose*, by some editor, who did not know, as it should seem, of any *suits*, but *law suits*. Dr. Warburton has explained the passage with his usual learning; but I do not think he is so happy in his endeavour to justify Shakespeare from the charge of a vicious repetition, in introducing the courtier twice. The second folio, I observe, reads,

'On Countries knees: —

which has led me to conjecture, that the line ought to be read thus:

'On Counties knees, that dream on courties strait;

Counties I understand to signify *noblemen*, in general. *Paris*, who, in one place, I think, is called *Earl*, is most commonly stiled the *Countie* in this play. Shakespeare seems to have pre-

ferred, for some reason or other, the Italian *Conte* to our *Count*. It was no permanent reason, for I do not recollect that he uses the title in other plays, where the scene is in Italy. Perhaps he took it from the old English novel, from which he is said to have taken his plot.

‘But the old copies do not only assist us to find the true reading by conjecture. I will give an instance, from the second folio, of a reading (incontestably the true one) which has escaped the laborious researches of the many most diligent critics, who have favoured the world with editions of Shakespeare, from Theobald to Mr. Johnson. In *Titus Andronicus*, act iv. scene i. Marcus says,

‘My lord, kneel down with me; Lavinia, kneel;
And kneel, sweet boy, the Roman Hector’s hope;
And swear with me, as, with the woeful Peer,
And father of that chaste dishonour’d dame,
Lord Junius Brutus swear for Lucrece’ rape.—

What meaning has hitherto been annexed to the word *Peer*, in this passage, I know not. The reading of the second folio is *fiere*, which signifies a *companion*, and here, metaphorically, a *husband*. The proceeding of *Brutus*, which is alluded to, is described at length in our author’s *Rape of Lucrece*, as putting an end to the lamentations of Collatinus and Lucretius, the husband and father of Lucretia.’

We are in some doubt, whether a *fiere* does not properly signify an *owner* or *contractor*, instead of a *companion*; but we can have no doubt that *peer* and *companion* are the same. We approve of this author’s observation upon Shakespeare’s peculiar use of the word *countie*, in his *Romeo and Juliet*; and his disusing it in that sense in his other plays. It is entirely agreeable to what we observed in our last Number (see p. 322.) concerning the peculiar cast of Shakespeare, which hinders us often from obtaining a satisfactory account of the terms he makes use of, even from his own works. We recommend the following passage to our readers.

‘The mistake of *overture*, for *coverture*, has been made in act iii. scene 3. of the *Third part of Henry VI.* at least in Mr. Johnson’s edition; and he has well corrected it in a note. To the arguments, which he has there used in support of his conjecture, I will add, that *coverture* is actually the reading of the only two editions, which I have, the second folio, and Theobald’s. It should seem by this, that only the laborious collator, as Mr. Johnson expresses it in his preface, but also the negligent collator at some unlucky moment frolicks in conjecture.

‘The expression is indeed a happy one; for conjectural criticism

cism is properly a frolick of the understanding. It is pleasant enough to the critick himself, and may serve to amuse a few readers; as long as it only professes to amuse. When it pretends to any thing higher; when it assumes an air of gravity and importance, a decisive and dictatorial tone; the acute conjecturer becomes an object of pity, the stupid one of contempt."

Notwithstanding what we have said of this performance, we cannot encourage conjectural criticism, be it ever so plausible. This author has himself given us an instance of its wanton frailty.

' Mr. Johnson has bestowed a note, in his appendix, upon a passage in the *First part of Henry the sixth*, (act i. scene 8.) which, he says, "he did not know till of late had been thought difficult."

' The prince's 'spials have informed me,
The English, in the suburbs close intrench'd,
Went through a secret grate of iron bars,
In yonder tower, to over-peer the city; —

' I believe the difficulty will be better removed, if, instead of *went*, we read *wont*, the third person plural of the old verb *wont*. *The English* — *wont*, that is, *are accustomed to overpeer the city*. The word is used most frequently by Spenser, and several times by Milton.'

If the author had looked into old histories of the siege of Orleans, he would have seen that Shakespeare, in the passage before us, has kept literally and closely to their account, and, indeed, there is no end of such emendations, for we will venture say, that if a critic gives a full swing to conjecture, we might find some passage in every page even of Virgil that may be altered, and some of them even plausibly. This Bentleian spirit is finely ridiculed in the emendations proposed by Martinus Scriblerus, upon that poet. And we make no doubt, that Martinus could have brought many shrewd reasons to prove, *Jam FOECES atque saxa volant*, to be the true reading, instead of *Jam FACES atque saxa volant*.

X. *The Festoon; a Collection of Epigrams, ancient and modern. Panegyric, Satyric, Amorous, Moral, Humorous, Monumental, With an Essay on that Species of Composition.* Robinson and Roberts. Pr. 2s. 6d.

THE reader, by the title, may perceive the judicious arrangement of this collection, which is ushered in by a preface and an essay on the nature of the epigram. In the former, the editor speaks very modestly of himself, and (which

is no small merit) he tells us that his collection is such, ‘ as a faithful *tutor* may safely put into the hands of his *pupil*, or a virtuous *matron* recommend to her innocent *daughter*.’ We learn by the same preface, that, about fifty years ago, two volumes of epigrams were published, but that the flowers they contain are intermingled with a wilderness of thorns and brambles. When we reflect, that the best epigrams in the English language are of a much later date than fifty years, we are surprised, that a publication of this kind did not sooner appear.

The essay on the nature of the epigram, is drawn up in a good taste; and we join with the author in observing, that tho’ it signified originally no more than a bare inscription, yet, that the Greeks applied them to poetical inscriptions upon tombs, statues, temples, trophies, and public structures, that people, however observed a simplicity even in their poetical inscriptions, which (says our author) ‘ appeared so insipid to the French poet Malherbe, that, that upon tasting some *soup maigre* at a nobleman’s table, he whispered to a friend, who was a great admirer of the Greek simplicity: “ *Voilà la potage à la Greque, s’il en fut jamais!*” “ This is soup in the Greek taste, with a vengeance!” which was afterwards applied proverbially, amongst the French critics, to any tasteless performance, either in verse or prose.

‘ But, though the moderns have sufficiently departed from this primitive simplicity in their compositions of this kind, yet the definition of a true epigram will always be the same: ‘ That it is a short poem, exhibiting one single view of any subject, expressed in a concise, and concluded in a forcible manner.’

‘ According to this definition, though some striking thought, or poignancy of expression, is necessary to constitute an epigram, yet those forced conceits, studied points, or what are now called epigrammatic turns,—seem by no means essential to it:—Nay, unless they arise naturally from the subject, they are considered, by the best critics, as vicious excrescences, or, rather, as ridiculous affectations.

‘ And, indeed, the rules which are laid down for good writing in general, are equally applicable to a complete performance of this kind. Truth is the basis of all wit: No thought can be beautiful that is not just. No ambiguity therefore, jingle of words, forced conceit, or outrageous hyperbole, are, strictly speaking, any more compatible with the perfection of this, than with that of any other species of poetry:

‘ Truth must prevail, and regulate our diction,

‘ In all we write; nay, must give laws to fiction.’

This quotation is sufficient to inform our readers that this editor is well qualified for the task he has undertaken. 'The modern critics (continues he very justly) have been equally puzzled to account for Tully's approbation, and Plutarch's censure, of a celebrated witticism in an ancient Greek historian, who accounts for the burning the temple of Diana, on the night that Alexander was born, by supposing that the goddess was engaged, in her obstetric capacity, at the birth of so great an hero. This Tully, as that kind of false wit was not intirely exploded in his age, applauds as an ingenious conceit. Plutarch, on the other hand, condemns it with the utmost severity: But, what is remarkable, he has himself been guilty of a mere quibble, whilst he was ridiculing the historian's puerility; and says, that so "*frigid* a conceit" was enough of itself to extinguish the fire which he describes.

'Now, all that can be said for Plutarch, is, that, in order to express his contempt of the author whom he censures, he treats him in his own way, and gives him pun for pun. And this, I think, will explain in what cases this species of false wit is barely tolerable (for it is certainly commendable in none.) When we would expose any folly, impertinence, or affectation, perhaps we cannot do it in too ludicrous terms, as, the less studied our wit appears, the more expressive it is of our contempt: It is like treating a man with the discipline of the cane or horse-whip, whom we think beneath our resentment at the more serious weapons of sword or pistol.'

The rest of this essay is filled with very accurate observations upon time and false epigrammatic wit, and concludes as follows:

'If we may judge, however, from the practice of Martial, and the best writers of epigram, it seems to be its chief province to regulate the "*petits mœurs*," the little decencies of behaviour; and to ridicule affectation, vanity, and impertinence, and other offences against good sense and good breeding. But we should always remember, that both this, and every other species of raillery, ought itself to be regulated by the strictest rules of humanity and benevolence. No natural defect, or unavoidable infirmity, ought on any account to be exposed; much less should any thing sacred, or truly laudable, be made the object of our ridicule: For every poet should be able to say, with Mr. Pope,

"Curs'd be the verse, how well soe'er it flow,
That tends to make one worthy man my foe;
Give virtue scandal, innocence a fear,
Or from the soft-ey'd virgin, steal a tear."

In short, as Mr. Addison observes, no person ought to be rallied any further; than the subject of our raillery can himself join in the laugh; as, I dare say, the plump gentleman did, who was pointed out in this well-known distich:

“When Tadloe treads the streets, the paviers cry,
God bless you, Sir, and lay their rammers by.”

We have, with great care, examined this collection, and find that it is the most innocent and best executed of any that has appeared; but we cannot take upon us to point out exactly the original epigrams and translations (we suppose by himself) which the editor tells us he has inserted, because they have no particular mark of distinction, nor will we venture to do it by conjecture.—Upon the whole, a decent publication of this kind is of more consequence than is generally thought, in forming the morals of the rising generation. Every one who is conversant in life, has daily experience how readily young people of both sexes remember epigrams, and what an early impression they make. The selecting the best and most virtuous, therefore, certainly deserves our approbation; not to mention, that foreigners, among whom the English language begins now to be very common, when they enter upon the study of it, naturally have recourse to our epigrams, that they may form some judgment of our wit.

XL. The Summer's Tale: a musical Comedy of three Acts. As it is performed at the Theatre Royal in Covent-Garden. 8vo. Price 1s. 6d. Dodsley.

THIS author's motto, *Vox et præterea nihil*, meaning, that its whole merit lies in the singing part, ought to screen him from any severity of censure with regard to the dramatic and sentimental parts. In perusing this play, we have felt the injustice of hasty, and perhaps interested, criticism; as we were by no means prepossessed in its favour, from what we had read of it in the public papers. We own we were agreeably surpris'd, to find it so far from deserving censure, that it merits approbation both as to its dialogue and conduct, not to mention the songs, which are unexceptionable.

Capt. Bellafont, whose pay is all his fortune, courts Maria, the daughter of Sir Anthony Withers, an old gentleman, who sets a value upon nothing but money and titles, and yet has a hankering kindness for a spruce girl, a stranger in the neighbourhood, who had been, for some days, at one of his tenants houses, till she could be recovered of a sprained ankle, which she pretended to have got on her journey. This girl, who takes
the

the name of Clara, is one Amelia, a lady of fortune, who is in love with Frederic, Maria's brother; but he had parted from her on a supposition that she was married to lord Wealthy, who is her aversion. The reader may easily suppose, that she comes to Sir Anthony's neighbourhood to look after her lover: she meets with a friend in a lady, one Olivia, continues her disguise (though in a manner more fantastical than we could wish for); and mutual mistakes being cleared up, Frederic and she are made happy in marriage. This is, perhaps, the underplot; but we have mentioned it first, to avoid prolixity.

Maria is more than half inclined to Bellafont, especially from her brother's report of him; but finding his difficulties unsurmountable, he prevails with one Shuffle, a hedge attorney, to introduce him to Sir Anthony and his daughter as the rich lord Lovington, his own uncle, to court Maria. She discovers him through his ridiculous disguise, conceals her knowledge of him, teazes him, by pretending to obey her father in being ready to marry him; but in the depth of his distress at her conduct, he receives undoubted intelligence that he was really the true lord Lovington, by that nobleman's death, and master of a vast estate. All parties are satisfied, and the play ends with the usual tags of matrimony.

The above is a slight sketch of this comedy, which is now well known to the public; but the author has introduced several under-characters, that have the merit of pleasing, even though they do not much contribute to the main plot. Such is Henry, a young country lad, who cannot help being touched with the charms of the disguised Amelia, who resided at his father's house. He is not indeed what we may call in the last stage of love, but in a we-don't-know-howish state, which the author has very happily hit off: and that our readers may have some idea of his manner, we shall present him with the two following scenes of his play.

SCENE VII.

' The outside of Sir Antony's garden: Henry is discover'd sitting and composing a garland of flowers, he rises.

' I have made free with some of his worship's flowers; there is no robbery in that, I trust. She stays a long while, methinks! sure no accident has betided her! I am fit to think his old honour does not bear an honest mind towards her; he is always hankering about our house, and I am sure, before Mrs. Clara was with us, he never used to come to father's, except upon rent-day. I don't know what ails me; I am not half the lad I was awhile ago; I neither eat, nor sleep, nor work, as I used

to do; and as for wakes and pastimes, and such like, lackaday! I have no longer any heart for them, or any thing else.

A I R XI.

[Lampe.]

Why heaves my breast with frequent sighs!

Whence rises this soft perturbation?

In vain my heart each effort tries

To combat its fond inclination.

How hapless am I!

Where shall I fly?

Where shall poor Henry for succour apply?

So fixt is the dart,

Too feeble my art

To assuage the unspeakable smart.

AMELIA enters.

Henry. Oh! ifackins! I am glad you are come, Mrs. Clara: look here; I have been plaiting a garland for you to wear at the harvest-home to-night, if you are so minded to accept of it.

Amelia. Thank thee, Henry; I'll wear it for thy sake.

Henry. That's kind now.—But come, will you be walking homewards: father and mother will wonder what's become of us.

Amelia. Alas! Henry, I came to bid you farewell. Some reasons, which I can't explain to you, oblige me to take a hasty leave of your father and mother, and depart this night.—Well, Henry, give me my things. Commend me kindly to the good folks; tell them I'll call in the evening, and settle matters with them to their satisfaction: as for thee, my good lad, I desire you will accept this purse; I hope it will compensate for the trouble I have given thee, and the ill-will thou hast got from thy landlord on my account.—Why, what dost weep for, Henry?

Henry. My heart's too full to tell you; and I want understanding to express myself—but tho' I am a poor lad, I scorn to be a mean one, and take money. No, Mrs. Clara, I wou'd not touch your purse, if it was full of diamond-jewels. I see you despise me by your offer.

Amelia. Far from it, Henry, believe me; nor will I press it further upon you, as I see it hurts you.

Henry. It does, indeed—and not that only, but your leaving us, Mrs. Clara. I know it won't argue why what such a simple clown as I am can say to a person of your breeding—but I beseech you to tell me, wherein father or mother, or I have offended you? If any thing's amiss, that they can remedy, they'll be proud to do it, I'll vouch for them—and as for me, if I be in fault, I ask your pardon heartily on my knees.

Amelia.

Amelia. Nothing is amiss, nothing. Kneel not to me, young man; your humility, your tenderness oppresses me. Neither thou, nor thy father, nor mother, nor any of you have ever offended me: on the contrary, I owe you all (especially thee, Henry) my thanks for a thousand services, which are ten times more valuable, as I am sure they spring from your heart.

Henry. 'Tis enough: I submit. May heaven protect you wherever you go!

A I R. XII. Duetto. [Cocchi.]

Henry. { And must we }
Amelia. { Yes we must } part forever.
 Hard fate such friends to sever,
 So faithful and so true:
 Go, and may bliss betide thee!
 Each guardian angel guide thee;
 For evermore adieu!

[Exeunt.]

SCENE VIII.

An apartment in Sir Anthony's house. Frederic and Maria meeting.

Frederick. My dear sister!— [Embracing her.]

Maria. My dear brother!—I am rejoiced to see you returned; why, what a stranger you have been to us, Frederick!

Frederick. A stranger indeed! not to you only, but to myself, to peace of mind, and contentment.

Maria. Alackaday! poor melancholy lover! What, fallen out with the world before you are well got into it? How strangely love has transformed you! still sighing for Amelia Hartley?

Frederick. Oh! name her not! did you but know what I daily suffer for that lovely false one, you wou'd pity me.

Maria. Is it possible you can be weak enough still to indulge a passion for Amelia, who you know has actually given her hand to lord Wealthy?

Frederick. So I am informed by her brother—but, alas! *Maria.* you talk like a happy novice, like one a stranger to the pains I feel; had you the least notion of love, or had ever seen her blooming youth and beauty; had you heard her lively innocent wit, or been a witness to her soft, sweet, engaging temper, you would own with me, that her charms were irresistible.

A I R. XIII. [Count St. Germain.]

O fatal day to my repose,
 When first I saw the faithless fair;
 No peace my wretched bosom knows,
 I love, alas! and I despair.

Maria. My dear Frederic, was I in a humour for mirth, how I could laugh at you now! but alas! you are not the only unfortunate one of your family: though you think I have so little notion of love, perhaps, brother, I may be able to give a guess at it; and o' my conscience, I think it a very sorrowful matter for a girl of my age and spirit, to be condemned to the arms of a man of threescore.

Frederick. What do you mean? You to be married to a man of threescore?

Maria. So my good prudent father has decreed it; and I have this moment received the fatal sentence from his lips. Judge therefore whose fate is the hardest; yours, in being deprived of the woman you admire, or mine, in being destined to the man I abhor?

Frederick. But to whom, for heav'n's sake, has he destin'd thee?

Maria. One you never saw; lord Lovington.

Frederick. Fortune defend you from his embraces! I know his nephew, captain Bellafont, intimately, and have been many times entertained with his account of his uncle's ridiculous humours.—Is it possible my father can be serious?

Maria. Serious? why he is absolute; and his lordship is expected this very day.

Frederick. Then Sir Anthony has not seen him?—

Maria. Never.

Frederick. Fear nothing then; for the sight of him cannot fail to frighten away these absurd resolutions in his favour. Why, child, he looks like a courtier of Oliver Cromwell's; and is in every particular, both of manners, dress, and address, a character of as different a cast from our finical father's as possible.

Maria. I'm glad of it.—But you said you knew his nephew, captain Bellafont; what is he? of a piece with his uncle?

Frederick. The very reverse; I do not know a more honest, good-humour'd, sprightly fellow, and with a heart as full of courage as it can hold: his failings are all either of the social or the amorous sort; and I know no good thing he wants, but more discretion, and a better fortune.

Maria. So so.

Frederick. Well, but you do not intend to obey my father, if he should be so perverse.—

Maria. Obey him, Frederick! no, I promise thee I shall not, while there is a window in his house to jump out at, and a man in the world to catch me. If he was my father and mother both, I should think my happiness rather too great a compliment to make him.

Frederick

Frederick. Well said, Maria; your resolution gives me spirits; but I will retire to my chamber, and get off this travelling dress, before I see my father and his grave son-in-law.

Maria. Do so. [Exit Frederick.] Well, Maria, how is it with thee now? This Bellafont will be too hard for thee at last. My brother's report has done his cause no little service. Marry! beshrew the fellow! Of all things in the world, what I wish most to avoid, is falling in love; and methinks I take every method of throwing myself in its way.

A I R XIV. [Arne.]

Ah! what can defend a poor maiden from love?

Ye prudes, your expedient impart,
This pleasing intruder how shall I remove,
And guard the soft pass to my heart?

Of mothers and wives how wretched the lives,

Your's alone is the sensible plan;
They only are blest like you who detest
That horrible creature call'd man.

But when at our feet the fond wretches we view,
How can one refuse 'em,
Or scornfully use 'em,

Ah! was it your case, ye coy virgins, cou'd you?

This performance has given us higher pleasure in perusing, than we could, perhaps, have received from a composition more suited to the principles of the drama, which ought to be rather adapted to innocent, virtuous entertainment, than to cold lifeless regularity.

MONTHLY CATALOGUE.

12. *A Letter to J. K——, M.D. with an Account of the Case of Mr. T——, of the City of O——d. To which are subjoined. Some Observations on the ulcered sore Throat.* By J. S——, M.D. 8vo. Pr. 1s. Wilson.

NOTHING has contributed so much to that spirit of sarcasm and ridicule, which hath chosen the learned professions for its subject, as the mutual jealousy and detraction of the professors themselves.—To the shame of the faculty be it spoken, one seldom or never sees two physicians settled in the same neighbourhood, living together in friendship, or even upon terms of any tolerable decorum; for, if their tongues do not actually wag against each other, they never fail to act such a pantomime of scandal and malignity, by grinning, nodding, shrugging, and significant reserve, as proves more effectual towards the purpose of calumny, and much less dangerous, than any use they could make of articulate language. There is no

sence against this species of malignity. Innocence, candour, and circumspection, will not serve a practitioner against the malevolence of his brethren. But, extraordinary success in practice will infallibly expose him to the whole artillery of their vengeance. We know a physician in Ireland, who, at his first entrance in life, had very near been totally ruined by the persecution of some of the principal doctors of the place, because he saved the life of a patient whose case they had abandoned as desperate. They went so far as to publish pamphlets, in which they undertook to prove the absurdity of any man's pretending to cure a patient in such extremity; and this was the greatest favour they could have done to the gentleman against whom their resentment was directed; for, the public considering the patient was alive and well, far from acquiescing in their deduction, naturally concluded for themselves, that such a cure must have been the effect of extraordinary skill and sagacity; and the young doctor's business and fame increased accordingly.

By the letter now before us, it appears that the author (Dr. S——, of Oxford) has been illiberally calumniated much in the same manner, for having rescued a patient's life from the mal-practice of Dr. K——, who had mistaken a malignant, ulcered, sore throat, for a quinsy. This person no sooner recovered, under the care of Dr. S——, than the other physician, who, had he been wise, would not have said a word of the matter; began to revile the said Dr. S——, as an ignorant person, who had shamefully mistaken one disease for another; and who had, by clandestine, underhand arts, endeavoured to filch the patient out of his hands. These malicious reports being industriously circulated, and beginning to gain ground, Dr. S——, in justice to himself, wrote the other an expostulatory letter, to which, having received no answer, he has committed to the public, the history of the whole transaction, confirmed by a journal of the case, written by the patient's wife, and authenticated by her affidavit. Our author has very judiciously avoided all expressions of asperity, and rested his vindication upon a bare representation of facts, which to us appear unanswerable.

The observations on the ulcered sore throat, which he has subjoined to this discussion, are clear, explicit, curious, and useful; and will be found, by practitioners, a necessary supplement to all that Fothergill and Huxam have said on the same subject.

13. *An Answer to the Letter of Mr. Keyser, Surgeon and Chemist of Paris In which the Insufficiency of his Medicine, for the Cure of the Venereal Disease, is further considered. Also, some of the Evidences of the anonymous Author of the Parallel are produced, and confirmed by the Testimony of M. Faber, President of the Company*

pary of Surgeons, and Counsellor to the Committee of the Royal Academy of Surgery in Paris. By Jonathan Wathen, Surgeon. 8vo. Pr. 6d. Rivington.

In this pamphlet, Mr. Wathen has endeavoured to prove three things, with respect to Mr. Keyser's pill, which would be sufficient not only to deprive it of the reputation it is said to have acquired, but even to deny it the efficacy of common mercurials. The three points are, 1st. That great arts were used to recommend it first to the public. 2d. That it was introduced into the French army and hospitals, by the arbitrary commands of the French ministry, and this for no better reason than that it was cheaper to the king than any other mercurial; contrary to the general sense of the surgeons who were to use it. 3d. That the attestations given of its efficacy, by some of the surgeons, were wrested from them by the threats of being displaced; and that, where this influence did not prevail, the reports of it have been very generally to its discredit.

Mr. Wathen has supported these charges by testimonies of considerable authority; which, together with his own observations and arguments, seem to justify sufficiently his former charge against this preparation. We are happy to find, that this gentleman has not imitated the petulance and acrimony of his antagonist; an example too apt to be followed, and to injure truth by the exaggeration of malice or misrepresentation. The world indeed has been so universally imposed upon by nostrums, that the very name, though not absolutely sufficient entirely to discredit a preparation, should certainly throw upon it a strong suspicion of falshood and imposture.

14. *Pollio: an Elegiac Ode. Written in the Wood near R— Castle, 1762. 4to. Pr. 1s. Payne*

This poetically pensive ode 'was (as we are told by its elegant author) first suggested, and the ideas contained in it raised, on revisiting the ruins and woods that had been the scene of his early amusements with a deserving brother, who died in his twenty first year.' It was bold in this author to attempt a manner and a subject, in which so many preceding writers have excelled. We own that we never visit rural landscapes; we never view the spreading poplar, straying into the winding wood, hear the murmur of the river, and see the various scenes of awful, melancholy, solitary, moss-grown life, but we tremble for the steadiness, the delicacy, and the warmth of the poetical pencil that draws them.—We look upon most of the descriptive poetry, at this time, as a game at hustle-cap. The author claps into his hat a parcel of epithets, substantives, and verbs,

as boys do halfpence and farthings; up he tosses them, and down they fall before his readers, no matter how, for there they are, make the best of them you can. If you cannot sort them, it is your own fault. You have all that Spenser, Shakespeare, Milton, Prior, Pope, Gray, Littleton, and a thousand more, have said upon the subject, and the deuce is in it if that won't content you.

To be serious, we must except the writer before us from this class of authorship. His epithets, though many of them are not new, are beautifully disposed. It is easy to perceive, that his descriptions arise from nature, and his grief from feeling. After all, we are best pleased with the latter; we mean, the sentimental part, which contains a many mixture of affection, philosophy, and religion. To prove the truth of what we say of this beautiful and affecting performance, we shall conclude our account of it with the three following stanzas:

‘ Wide round the spacious heavens I cast my eyes;
And shall these stars glow with immortal fire,
Still shine the *lifeless* glories of the skies,
And could thy bright, thy *living* soul expire?
Far be the thought—the pleasures most sublime,
The glow of friendship, and the virtuous tear,
The tow’ring wish that scorns the bounds of time,
Chill’d in this vale of death, but languish here.
So plant the vine on Norway’s wintery land,
The languid stranger feebly buds, and dies:
Yet there’s a clime where virtue shall expand
With godlike strength, beneath her native skies.’

15. *The Equality of Mankind: a Poem.* By Mr. Wodhull. 4to.
Pr. 1s. 6d. Becket.

This composition has poetical merit, but not in the most eminent degree. It cannot, however, be denied, that the author is ingenious, as he has introduced an abuse of the Chancellor and University of Oxford, in his first two lines; and continues it for half a dozen more.—In his fifth page, he takes care to let us know, that the modern Swiss are slaves; but we cannot find how he proves them to be so. Speaking of the earlier ages, he tells us,

‘ No Frederick, foe to nature and to man,
Justice his pretext, tyranny his plan,
Born every right of nations to betray,
O’er Leipzick’s walls had forc’d his desperate way;’—

Not to mention the gross violation of numbers in the second line, we cannot imagine who this same Frederick is, unless our *hard* means the king of Prussia. He ought, however, to have been

been so poetically just, as to have mentioned, since he was in a rambling fit, the duke of Belleisle's letters to Contades, and the behaviour of the French when they seized Frankfort on the Oder.—When we get a little into our author's meaning, we find that his performance is neither more nor less than a most furious satire upon civil government in general, and upon priesthood in particular; nor can even commerce escape his lash, for he censures it as impious. He compares man (meaning mankind) to a chain, whose two extremities unite, and the last link is the monarch. The comparison is finished with the two following elegant lines:

' Here to its source the line revolving tends,
Here close the points, and here the circle ends.'

Our drawcansir of an author, (the reader will readily believe) is, by the nature of his subject, led to abuse monarchy and the house of Stuart. With him Greville, lord Brooke, who was killed in the beginning of the civil war, is a fainted patriot, and Clarendon a motley dotard. He consecrates the fields of Naseby to immortality and liberty, by the following idea, borrowed from Addison's Cato.

' Ev'n now methinks I see brave Fairfax tread
Th' ensanguin'd plain;'

The earl of Holland cuckolds Charles the First, and the hierarchy of the church of England is a fiend that is

' Consign'd by fate in penal chains to dwell
Slunk unregarded to her native hell.'

After this quotation, pray, gentle reader, where dost thou think this same poet ought to dwell?—The following passage, in which he characterizes the people of Great-Britain, is, we think, the most poetical in this performance; and, though we do not answer for its justness, we shall give it to the reader without farther animadversion:

' Born in a changeful clime, beneath a sky
Whence storms descend, and hovering vapors fly,
Stung with the fever, tortur'd with the spleen,
Boist'rously merry, churlishly serene,
By each vague blast dejected or elate,
Dupes in their love, immoderate in their hate,
With strange formality, or bearish ease,
Then most disgusted, when they strive to please,
No happy mean the sons of Albion know,
Their wavering tempers ever ebb and flow,
Rank contraries, in nothing they agree;
Untaught to serve, unable to be free.'

16. *The Scourge: a Satire. Part I.* 4to. Pr. 1s. 6d. Almon.

This author affects to be the Elisha, upon whom the poetic mantle of Churchill descended, when he left the world. He is the professed enemy of lord Bute, and the late ministry, whom he abuses again and again with such unprovoked, such rude, such reiterated insolence, that converts his satire into praise; and after we have read it, we detest nothing but the author.

17. *A Free and Candid Address to the Right Honourable William Pitt, upon the present Posture of Affairs, both at Home and Abroad.* Folio. Pr. 6d. Cooke.

The author of this rhapsody goes half-seas over (as he calls it) with Mr. Pitt's conquering America in Germany; and, indeed, he seems to have been more than half-seas over, when he published his pamphlet, in which he is very earnest with the great commoner, that he will be again so good as to bestride the state, which he enforces in a most bombast and ridiculous strain.

18. *A Vindication of the Ministry's Acceptance of the Administration; with an Exposition of the real Motives of a noble Lord's declining it. In answer to a Letter from a Son of Candor, to the Public Advertiser.* 8vo. Pr. 1s. Coote.

This pamphlet is professedly wrote in answer to one that we have already reviewed (see page 312) and we must transcribe both, were we to give our reader a precise idea of its merits. The author concurs in general with what we have said concerning his antagonist, but we cannot much approve of the manner in which he treats Mr. Pitt, and the Grenville family. We even think it too early either to attack or defend the present ministry, as their future conduct will be the most effectual confutation either of their advocates or their opponents.

19. *A Critical Review of the New Administration.* 8vo. Pr. 1s. Wilkie.

Now for the other side! This writer is the antipode to the last. He takes advantage of the different personal characters of which the present ministry is composed, to shew that the encomiums bestowed upon them by their advocates, especially the author of the 'Merits of the New Administration,' are fallacious. This is but an indifferent method of reasoning. The writer might, with equal propriety, undertake to prove that sweet and sour, strong and weak, does not make most excellent punch. We believe, it would be no hard matter to prove that every administration ought to consist of men of different characters and even ages, provided, upon the whole, their abilities, as well as affections, are employed in the service of their country. It is well

well known, that the only wise (we had almost said honest) man, that Charles the First raised, was a prelate, who came at last to be lord high treasurer of England, and held that great post with such unblemished integrity, that he was the only royalist in the nation of rank and character, who escaped the persecution of the times; and yet that minister, wise and honest as he was, was tainted with the indelible and unpardonable crime of having, even while he was bishop of London, the best stud of horses, and being the best fox-hunter in the kingdom. The fanatics of those days, however, did not pretend that this crime made him insignificant at the head of the treasury.

20. *The Secret Springs of the late Changes in the Ministry fairly explained, by an Honest Man; in answer to the abuse and misrepresentations of a pretended Son of Candor. With an introductory Letter to the Printer of the Public Advertiser.* 8vo. Pr. 1s. 6d. Becket.

This is another answer to the Principles of the late Changes, already referred to, and written in the character of the letter to which the Son of Candor replied. Into what political labyrinths have we got! The author professes himself to be a friend to the earl of Bute, whose conduct, during the late administration, and the revolution of appointments, we think he clears up and defends with ability and candor. With regard to ourselves, as reviewers, we profess to be of no political party; but we have read enough of the controversy on both sides to believe, what every honest man must be convinced of, if he has attended to the dispute, that lord Bute had no hand either in displacing the late ministry, or introducing the present; and we are sincerely of opinion, that at this very hour he has no kind of concern in the government, either avowedly or secretly, but what is consistent with his duty as a member of the legislature.

21. *The Security of Englishmen's Lives: or, the Trust, Power, and Duty of Grand Juries of England explained according to the Fundamentals of the English Government, and the Declaration of the same made in Parliament by many Statutes. First printed in the Year 1681. Written by the Right Honourable John Lord Somers, Baron of Evesham, and Lord High Chancellor of England.* 8vo. Pr. 1s. 6d. Almon.

It is not to be expected that we are critically to review a pamphlet of seventy-four years standing, the doctrines of which have been frequently canvassed. The editor, who we suppose is the bookseller, recommends it as a proper companion to the Letter upon Libels and Warrants, &c. which he likewise published; a circumstance that accounts for the pamphlet's appearing at this time, when Englishmen have no apprehensions

prehensions as to the security of their lives, or the suppression or abuse of grand-juries.

We cannot, however, dismiss the article without informing our readers that we are somewhat suspicious lord Somers was not the author of this pamphlet. Bishop Burnet seems indeed to give it to him, but in a very confused manner, and entirely on his own word, which some, perhaps, may think is but a very slender authority; and yet it is all we can have, as later writers build their faith upon his assertion.

22. *A Defence of the New-England Charters.* By Jer. Dummer. 8vo. Pr. 1s. 6d. Almon

There is more reason for the republication of this, than of the preceding, pamphlet. The author, Mr. Dummer, was a very able and assiduous advocate for his clients, the English colonists in America; and we have, in his tract, a very spirited, but decent, vindication of their charters and conduct. He was enabled to perform this, by the considerable posts he discharged in that country, where, if we mistake not, he was more than once lieutenant-governor of Massachusetts-Bay; first, under Mr. Shute, brother to lord Barrington; and he continued to be, in fact, governor, till governor Burnet arrived in 1728; upon whose decease he again resumed the chair of lieutenant governor, till the arrival of governor Belchier, in 1730. It does not fall within our plan to analyze this work, farther than to observe, that we find in it no appearance of an argument, to prove that the British parliament has not a right to impose taxes on the British American colonies. The author employs what he calls his Second Proposition in proving, 'That these governments have by no means forfeited their charters;' which plainly implies, that it is far from being impossible for them to forfeit their charters by an undutiful, rebellious behaviour. On the contrary, he shews that the conduct of those colonists has been all along loyal and meritorious towards the crown and parliament of England, and that they never suffered but by the stretches of arbitrary power. He likewise endeavours to prove, 'that it is not the interest of the crown to resume the charters, if forfeited;' and, 'that it seems inconsistent with justice to disfranchise the charter colonies by an act of parliament.'

On this last head he speaks with great decency; and the following passage is so very striking and seasonable at this time, that we cannot resist transcribing it.

'It is certain, that bills of attainder, such as this would be, have been seldom used in England, and then only upon the most extraordinary occasions: as when flagrant crimes have been committed, of a new and unusual nature, against which
the

the law had made no provision; or when the witnesses have avoided, and perhaps by the contrivance of the party; or lastly, which is the most common case, when the attainted person having himself absconded, and fled from justice, has thereby made such an extrajudicial proceeding justifiable. It is also as certain, that neither of these things can be pleaded in the present case, which I need not be particular in shewing, because not suggested, nor is there the least colour for such suggestion. And yet I pretend to know the people in the charter governments so well, and to be so thoroughly acquainted with their meek principles of obedience, that I dare affirm, if such an act should pass, however rigorous and severe they might think it within themselves, they would not let fall an indecent word of their superiors, but would receive the news with the lowest submission: so great is their loyalty to the king, and so profound their regard for the resolutions of a British parliament, the wisest and most august assembly in the world.' *Quantum mutati!*

23. *The Necessity of repealing the American Stamp-Act demonstrated; or, a Proof that Great-Britain must be injured by that Act. In a Letter to a Member of the British House of Commons.* 8vo. Pr. 1s. Almon.

This author endeavours to prove, that 'it is for the interest of Great-Britain that the stamp-act should be repealed.' In discussing this point, he attempts to shew, that as to pecuniary obligations between the colonists and Great-Britain, the balance is in favour of the former; and that the blood and treasure which the colonists spent during the late war, *on account of their mother country*, has brought her greatly in their debt; that there is no necessity for a standing army in the colonies, nor should they be taxed for supporting of it; and that there is no reason they should support any share of Great-Britain's debts, or ease her of part of the burden of her taxes. In answer to all this, and many other reasonings of the same kind, with which this pamphlet abounds, we must refer our reader to the last article. We shall rejoice if the parliament should think proper to enter into the complaints of the colonists, and give them relief; but we think that there is a great difference between a complaint and a claim. The author of the piece before us does not plead for any compassion towards the colonists, on account of the stamp-duty; but he speaks, as if through him they claim to be exempted from it, and from paying obedience to the authority of the British parliament, who imposed it.

24. *A Letter to a Member of Parliament, wherein the Power of the British Legislature, and the Case of the Colonists, are briefly and impartially considered.* 8vo. Pr. 1s. Flexney.

This writer is an advocate for the constitutional power which the legislature of Great-Britain has to tax our colonies. He has made some very pertinent observations upon the laws and liberties that colonists can claim. 'Was it (says he) within the compass of my present design, to enter into a progressive recapitulation of the different modes, by which the several colonies have become parcel of, and annexed to, the dominions of this crown, whether by discovery, conquest, or treaties; I fear the law of nations would point so strongly to the prevailing distinction, between the nature of municipal laws, and those of a newly acquired appendage to any empire, as must exclude them from the advantageous and honourable fellowship I have assigned them: I chuse, however, for the purpose of coming more speedily and directly to the point in issue, to wave this piece of history, and that their own arguments may be received in the fullest scope and latitude they can possibly bear, am willing to admit their pretensions to be co-eval with those of the people of England in general.'

This writer must pardon us, if we think that he has misapplied the word *municipal* in this passage; for the municipal law of the Romans was precisely that of a newly acquired appendage to their empire. This municipal law differed from the civil law, or the *Lex Civitatis Romanæ*; nor can we call any part of the law of England *municipal*; because Great-Britain is as independent an empire as that of Rome was.

25. *The Grievances of the American Colonies candidly examined.* 8vo. Pr. 1s. Almon.

This is a remonstrance against the stamp-act, and the other taxes imposed by the British parliament upon the colonies. The author observes, that a duty of three-pence per gallon on foreign melasses imported there, is what the article cannot bear; and, consequently, must operate as an absolute prohibition. 'This (says he) will put a total stop to the exportation of lumber, horses, flour, and fish, to the French and Dutch sugar colonies; and if any one suppose we may find a sufficient vent for these articles in the English West-Indies, he only verifies what was just now observed, that he wants true information.'

The author then proceeds to impeach the power of the British parliament to establish stamp-duties in America. We are very unwilling to interest ourselves farther in this debate, which seems at present to be drawing towards a crisis. We therefore

refer our readers for an answer to this, and all other arguments of the same kind, to our review of a most excellent pamphlet on that subject, published ten months ago (See vol. xix. p. 226). Upon the whole, we cannot help thinking that the American advocates deal too much in declamation, and in references to ancient and prophane history. The first carries with it no argument; and any that is drawn from the second must be imperfect and inconclusive, till we can discover, in ancient and modern times, a constitution like that of Great-Britain; in which it is not in the king's power to dispense, by charter or otherwise, with the common law of England, which the ancestors of the American colonists carried over with them; and, while their descendants live under it, they are to be bound by the acts of a British parliament.

26. *The Importance of the Colonies of North-America, and the Interest of Great Britain with regard to them, considered. Together with Remarks on the Stamp-Duty.* 4to. Pr. 1s. Peat.

This pamphlet (if we mistake not) is a catch-penny, as it contains only some common-place observations, picked up from other publications on the same subject. The purpose of writing it, besides that of getting money, seems to be, to persuade the legislature, that it can, consistent with its own dignity, suspend the execution of the stamp-act for a year.

27. *An Account of the Island of Newfoundland, with the Nature of its Trade, and Method of carrying on the Fishery. With Reasons for the great Decrease of that most valuable Branch of Trade.* By Capt. Griffith Williams, of the Royal Regiment of Artillery. To which is annexed, a Plan, to exclude the French from that Trade. Proposed to the Administration in the Year 1761, by Capt. Cole. 8vo. Pr. 1s. Owen.

The name of capt. Cole, the editor of this pamphlet, is sufficient to give it a sanction, or at least to obtain it a reading from every gentleman who is concerned in the progress and improvement of the advantages accruing to Great-Britain by the late peace, and by the regulations it established in the Newfoundland fishery. The title-page of the pamphlet gives us a strong reason why capt. Williams, the author of this account, is well qualified for writing it; and indeed his observations are so just and so precise, that they carry conviction with them. As to the plan, of which capt. Cole is the author, we have some reason to believe that it will soon come under the cognizance of a higher court than that of criticism; and though at present we are well satisfied of the practicability of his scheme, yet we think it most decent to reserve our judgment of it at present. We know that the success of mercantile and maritime affairs depends upon circumstances that can
be

be known only to merchants and sailors ; and we are unwilling to undergo the ridicule of the sophist, who pretended to give lectures on the art of war in the presence of Hannibal.

28. *The Wanderer : or, Memoirs of Charles Searle, Esq. Two Vols. 12mo. Pr. 5s. sewed. Lowndes.*

We can, by no means, recommend this as a shining performance of the kind. The story is too complicated, and there is too great a sameness in the characters of its agents, to admit either of an abridgment or an analysis.—However, if we should mention this novel as destitute of all merit, we might wrong the author ; if we should recommend it as excellent, we might mislead our reader.

29. *The Council in the Moon. 4to. Pr. 1s. Wilson and Fell.*

We are so dull, as not to know the meaning of this performance. The author lays his scene in a little republic in the moon, where ‘ every member of the community was *forbad*, upon pain of expulsion, *to eat cheese with his bread.*’ A council was called to repeal this whimsical law, and a debate follows, in which the speakers are described so as to make it plain that the author, though he denies it, has some private characters in view. The arguments for and against cheese-eating are urged with some degree of humour, and the moral, with which the author concludes, is ‘ that, when men’s opinions are suggested, rather by some ruling passion, peculiar cast of character, or reasons merely local, than by a candid, liberal, and unbiassed examination, they are justly liable to a suspicion of being equally destitute of truth and impartiality.’—We have some idea that the whole has an allusion to certain academical characters and disputes.

30. *Letters on the Fall and Restoration of Mankind. By Stephen Penny. 8vo. Pr. 1s. Sold by the Author, in Rosemary-Lane.*

The author of this performance assures us, ‘ That to be deeply *read* in the histories of ancient times, and critically skilled in *any*, or in all languages, cannot be a qualification *at all* necessary to fit a man to receive, or communicate the words of life.’

This observation is evidently made in vindication of those spiritual adventurers, who take upon them to preach the gospel, without any pretensions to human learning. But, alas ! all the world knows how the scriptures are mangled and perverted, and involved in darkness and mystery, when illiterate dreamers set up for illuminated preachers.

Erratum. P. 459, l. 28, in *some of the copies for time read true.*

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